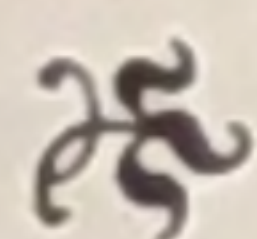


الاستغفارات المُنقِذَة مِنَ النَّارِ

PRAYERS FOR FORGIVENESS

that Save from the Hellfire



SEEKING SPIRITUAL ENLIGHTENMENT
THROUGH SINCERE SUPPLICATION

A Collection of Seventy Prayers for Forgiveness
by 'Allāma Qutb al-Dīn al-Ḥanafī from Ḥasan al-Baṣrī
Foreword by Shaykh Husain Abdul Sattar, M.D.

*Arabic Text with Facing English Translation
and Transliteration by*

ABDUR-RAHMAN IBN YUSUF MANGERA

*The best of sinners are those
who frequently repent*

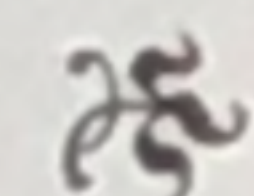
—Hadith—

*For My Grandfather Qārī Muhammad &
My Ustādh Mawlānā Abdur Rahim Limbada,
for their deep inspiration*

—Translator—

*In the name of Allāh, Most Gracious, Most Merciful.
All praise is for Allāh, Lord of the Worlds, and may peace
and blessings be upon His Messenger Muḥammad,
the Mercy to the Worlds.*

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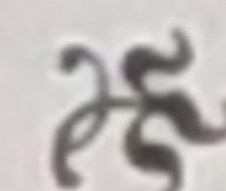
TRANSLITERATION KEY

• (l)' (A slight catch in the breath. It is also used to indicate where the <i>hamza</i> has been dropped from the beginning of a word.)	the mouth with the mouth hollowed to produce a full sound.)
ا a, ā	ع 'a, 'i, 'u (Pronounced from the throat.)
ب b	غ gh (Pronounced like a throaty French <i>r</i> with the mouth hollowed to produce a full sound.)
ت t	ف f
ث th (Should be pronounced as the <i>th</i> in <i>thin</i> or <i>thirst</i> .)	ق q (A guttural <i>q</i> sound with the mouth hollowed to produce a full sound.)
ج j	ك k
ح h (Tensely breathed <i>h</i> sound.)	ل l
خ kh (Pronounced like the <i>ch</i> in Scottish <i>loch</i> with the mouth hollowed to produce a full sound.)	م m
د d	ن n
ذ dh (Should be pronounced as the <i>th</i> in <i>this</i> or <i>that</i> .)	و w, ū, u.
ر r	ه h
ز z	ي y, ī, i
س s	• Used following the mention of the Messenger Muḥammad, translated as, "May Allāh bless him and give him peace."
ش sh	• Used following the mention of a Prophet or Messenger of Allāh, translated as, "May the peace of Allāh be upon him."
ص s (A heavy <i>s</i> pronounced far back in the mouth with the mouth hollowed to produce a full sound.)	• Used following the mention of a Companion of the Messenger, translated as, "May Allāh be pleased with him."
ض ḍ (A heavy <i>d/dh</i> pronounced far back in the mouth with the mouth hollowed to produce a full sound.)	• Used following the mention of more than one Companion of the Messenger (and also after a female Companion in this work), translated as, "May Allāh be pleased with them."
ط ṭ (A heavy <i>t</i> pronounced far back in the mouth with the mouth hollowed to produce a full sound.)	
ظ ṣ (A heavy <i>dh</i> pronounced far back in	

The *du'ās* in this book have been transliterated using a convention different from the standard used for transliterating Arabic terms in the main text. Hence, words are represented as they should be pronounced and the interword connections are transliterated according to the following guidelines:

- (1) Silent *hamzas* (*waṣl*) have been omitted and replaced with an apostrophe ('). In this case, the word before it should be connected to the letter after the apostrophe; e.g., *wa l-māli*.
- (2) Commas have been added to indicate appropriate places of pause. Letters enclosed in parentheses are not read when pausing; e.g., *fi khayr(in)*.
- (3) In instances where there is elision (*idgham*) between two words, the words are transliterated in their elided forms; e.g., *wāsi-aw wa shifā'am min*.

FOREWORD



Reflecting on our deeds in light of Allāh's greatness, one can only wonder how anything we do could ever be worthy of presentation before such an Exalted Being. What could we present to the Owner of all? What could we offer to the One who simply says, "Be," and it is? What could we place before the One whose status is so exalted that it is neither diminished nor strengthened by the quality of what we present? Despite our imperfections, it is only by the infinite mercy of Allāh that we are rewarded for the minute gifts we place before Him.

Casting aside the issue of whether our deeds are worthy of presentation before our Creator, the reality is that each of us carries a load of sin and disobedience upon our shoulders. By design we are imperfect creatures prone to making mistakes. The Prophet ﷺ said, "Every descendent of Adam is a sinner, and the best of the sinners are those who frequently repent" (*Tirmidhī*).

The mercy of Allāh is so greatly infinite and His position so grand, that rather than immediately punishing us, He has granted us a grace period in which to seek forgiveness for our sins. And as

if that were not enough, Allāh then gave us the means by which to wipe away our sins and their negative effects. These are called supplications of forgiveness (*istighfārāt*).

Perhaps the simplest form of *istighfār* is to reflect on our daily routine and to seek forgiveness for the errors that are apparent. This was the *Sunna* of the Prophet ﷺ and has been the way of the righteous who follow in his footsteps. However, just as with any art, time spent in the company of those who are deep in their repentance provides an apprenticeship in how to sincerely turn with a lowered head toward our Sustainer.

A pious scholar from the past was once asked what we should do to rectify our connection with our Lord. He said, "Seek the company of the righteous." He was then asked, "What if the righteous are no longer present among us?" He replied, "Read their books."

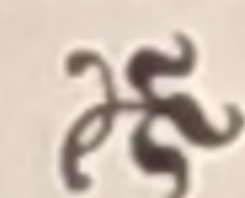
It is through the mercy of Allāh that the work present in your hands is such a book. This text contains a collection of prayers as transmitted from the great scholar Ḥasan al-Baṣrī. Reading through these supplications lends the seeker an opportunity to realize how our righteous predecessors viewed their actions and deeds when standing before Allāh. It is my hope that the publication of this text by my close friend Muftī Abdur-Rahman will guide those who desire nearness to Allāh on how to lower themselves before their Sustainer.

The process of *istighfār* goes hand in hand with deep self-reflection. We do not consider seeking forgiveness for a misdeed unless

we see the act as a sin. Perhaps such a lack of insight is the greatest tribulation of our time. I pray that Allāh opens our eyes to the reality of His grandeur, the reality of our servitude, and the power of returning to Him.

HUSAIN ABDUL SATTAR
Sunday, February 29, 2004

INTRODUCTION



In the present age of computers and technological gadgetry, it is generally considered a good practice to routinely clear unused and temporary files from one's computer. This keeps the machine running smoothly and decreases the chances of malfunction and crashing. Similarly, we delete unimportant messages from our e-mail inboxes to keep them uncluttered and open to receiving new incoming messages.

Though we spend time routinely cleaning up our machines, we often do so while neglecting our hearts, which are far more worthy of our careful attention since they become spiritually malnourished and deadened by the overwhelming burden of sin. The Companion Abū Hurayra رضي الله عنه relates that the Messenger of Allāh ﷺ said, "When a believer commits a sin, a black dot appears on his heart. If he repents and seeks forgiveness, his heart becomes purified. If he advances in sin, the black dots increase until they overcome his heart. These black dots constitute the encrusted pollution (*ra'n*) that God Almighty refers to in the verse: 'No, indeed! But, encrusted over their hearts is what they have earned.'" (Qur'ān 83:14) (*Tirmidhī*).

If one allows sins to accumulate on his or her heart in the form of this inner rust, the heart gradually becomes blind and unreceptive to spiritual realities. One can easily observe this inner lack of spiritual cognition when, for example, a person yawns at the mention of the Hellfire and its severity, whereas another faints upon hearing of the same. We are thus in need of a reliable method and rigid routine for cleansing our hearts of the pollution they accumulate from frequent sinning.

Cleansing the heart is achieved through the remembrance of Allāh (*dhikr*), repentance (*tawba*), seeking forgiveness (*istighfār*), and humbly turning to Him in penitence (*ināba*). The Messenger of Allāh ﷺ did this seventy to a hundred times a day, despite being inerrant and guarded from sin (*maʿṣūm*). He ﷺ also said, "Every descendant of Adam is a sinner, and the best of the sinners are those who repent" (*Sunan al-Tirmidhī*). When a person makes sincere repentance (*tawba naṣūḥ*) for his sins, no matter how severe they may be, Allāh purifies his heart and treats him as if he never committed them.

Why is it such a bounty that we are able to turn to the Almighty and seek His forgiveness? Turning to Allāh in repentance and seeking His forgiveness provide us the release we need when feeling overwhelmed by the burden of sin. They give us a way out, another chance, a sense of lightheartedness, hope, and inspiration needed to turn a new page in life and start afresh. It is through forgiveness that we gain so much hope in our religion that there remains no reason whatsoever for us to despair of Allāh's mercy. Allāh advises

us not to run away from Him in fear but to run toward Him like a baby running into its mother's lap. So lovingly does Almighty Allāh address His sinful servants: "Say (to humanity, O Muḥammad): O My servants—those (of you) who have committed (sins in great) excess against their own souls—never despair of the mercy of Allāh! For, indeed, Allāh forgives sins, one and all. Indeed, it is He who is the All-Forgiving, the Mercy-Giving. So turn in penitence to your Lord. And submit yourselves to Him" (Qurʾān 39:53–54).

Many want to seek forgiveness and cherish the thought of being purified, but do not know how to embark on this path. For instance, they do not know what words to use or what to seek forgiveness for; or they have forgotten about many of the sins they have committed or perhaps deem many of them trivial and insignificant; or they think there is no need to seek forgiveness. And if they do seek forgiveness, they do so only superficially, using generalities like "O Allāh, forgive all my sins" or "Forgive them if You wish"; they do so without any vigor or persistence. The Messenger of Allāh ﷺ said, "When one of you asks Allāh, . . . he should ask earnestly, for Allāh does as He wishes and there is none to compel Him" (*Bukhārī*).

THE OBJECTIVE OF THIS BOOK

The most superior prayers for seeking forgiveness (*istighfārāt*) are those mentioned in the Qurʾān, followed by those related from the Messenger of Allāh ﷺ. There can be nothing superior to what has come from these two sacred sources. These prayers are found

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in many of the popular prayer collections. Thereafter, we may also benefit from the prayers and invocations passed down by our pious predecessors, who were well informed of the subtle ways of how to ask Allāh and what to ask for.

Among these spiritual luminaries was Ḥasan al-Baṣrī (may Allāh be pleased with him), to whom the seventy prayers for forgiveness in this book (along with a few concluding prayers) are attributed. ‘Allāma Quṭb al-Dīn al-Ḥanafī transmitted them from Ḥasan al-Baṣrī in his *Kitāb Ad‘iyat al-Ḥajj wa ‘l-‘Umra* (Book of Prayers of Ḥajj and ‘Umra) and referred to them as *Al-Istighfārāt al-Munqidha min al-Nār* (Prayers for Forgiveness that Save from the Hellfire). Although originally suggested for reading on the seventh, ninth, and tenth of Dhū ‘l-Ḥijja, these prayers are worthy of being read every day because they encompass most of what a person needs to seek forgiveness for.

Popular prayer litanies, such as Mullā ‘Alī al-Qārī’s *Al-Ḥizb al-A‘ẓam* (The Great Litany) and Shaykh ‘Abdullāh ‘Alawī al-Ḥaddād’s collection, contain various prayers for forgiveness. However, there are very few litanies available entirely dedicated to such prayers. Hence, this collection of *istighfārāt* is intended for use alongside other general litanies that one may regularly recite.

HOW TO READ THIS LITANY

One should try to read all seventy prayers every day (in addition to other prayers that one is in the habit of reading), in order to fulfill

the practice of the Messenger ﷺ, who said, “By Allāh, I seek forgiveness from Allāh and repent to Him more than seventy times each day” (*Bukhārī*). If one is unable to do this, he or she may read ten prayers each day to complete all seventy over seven days. Otherwise one may read any number that one can. The Urdu translation of this collection, by Mawlānā Muḥammad Ḥamīd ‘Abd al-Majīd (may Allāh bless him—for his work introduced me to this beautiful litany), has been arranged in seven sections: ten prayers for each day of the week.

The most important part of any prayer for forgiveness is that the suppliant focus on what he or she is saying, reflect on the meaning, and then allow the words to flow from the heart. One should feel remorseful and regretful over one’s sins, express an earnest desire to be forgiven, and promise never again to commit such sins intentionally. Otherwise, one’s invocation may be an empty reading of words.

THE LAYOUT OF THIS BOOK

The Arabic text of this edition is based on published versions of ‘Allāma Quṭb al-Dīn al-Ḥanafī’s *Kitāb Ad‘iyat al-Ḥajj wa ‘l-‘Umra* and on the Arabic text of Mawlānā ‘Abd al-Majīd’s Urdu translation. It is completely vowelled and set in clear and legible script. A transliteration is also provided for those unable to read Arabic. Although one may use the transliterated text, learning to read Arabic from a qualified teacher is strongly encouraged. The English translation is set on the facing pages so as not to disrupt fluid reading of

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the Arabic for those who choose not to refer to the translation. The chain of transmission (*sanad*) from 'Allāma Quṭb al-Dīn al-Ḥanafī to Ḥasan al-Baṣrī of the seventy prayers and biographical notes on 'Allāma Quṭb al-Dīn can be found at the back of the book.

Divine guidance and success (*tawfīq*) is only from Allāh. I am grateful to Allāh for granting me the ability to prepare this work for the English-speaking world and present these noble prayers set before you. I pray that Allāh make this work a cause of forgiveness for myself, my family, my teachers, and all those who assisted in its publication (whether they were aware of it or not), for I do not have much else to put my hopes in to be saved from the Hellfire on the Day of Judgment. My simple request to all who derive benefit from this work is to pray that Allāh accept me for the service of His *dīn* in spite of my immense shortcomings. *Āmīn*.

ABDUR-RAHMAN IBN YUSUF MANGERA
Muḥarram 10, 1425 | March 2, 2004

الاستغفارات المُنقذة من النار

PRAYERS FOR FORGIVENESS

that Save from the Hellfire



(1) O Allāh, I seek Your forgiveness for every sin that my body, empowered by the good health that You had granted, was able to commit; every sin that came within the reaches of my power only due to the grace of Your bounties; every sin to which my hand, nourished by Your ample sustenance, extended. And while sinning, I hid myself behind Your veil from the people; and when fearing You, while engrossed in my sin, I relied on Your assurance of safety and forgiveness; and I took refuge in You, with Your clemency, not to smite me, and I depended on You, with Your noble countenance and pardon, to forgive me.

So send blessings and peace, O my Lord, upon our Master Muḥammad, and upon the family of our Master Muḥammad, and forgive my sin, O Best of those who forgive!

Note: This ending prayer follows each one of the seventy prayers in the actual litany but has only been mentioned once in this translated edition.

(2) O Allāh, I seek Your forgiveness for every sin that invites me to Your anger, or draws me near Your displeasure, or makes me inclined to that which You have prohibited, or distances me from [the bliss and success] to which You have invited me.

﴿١﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ قَوَّیْ عَلَیْهِ بَدَنِّیْ بِعَافِیَّتِكَ، وَتَالَتَهُ قُدْرَتِیْ بِفَضْلِ نِعْمَتِکَ، وَانْبَسَطَتْ اِلَیْهِ یَدِیْ بِسِعَةِ رِزْقِکَ، وَاخْتَجَبْتُ عَنِ النَّاسِ بِسِتْرِکَ، وَاتَّکَلْتُ فِیْهِ عِنْدَ خَوْفِیْ مِنْکَ عَلٰی اَمَانِکَ، وَوَثِقْتُ مِنْ سَطَوَتِکَ عَلَیَّ فِیْهِ بِحِلْمِکَ، وَعَوَّلْتُ فِیْهِ عَلٰی کَرَمِ وَجْهِکَ وَعَفْوِکَ ❀

فَصَلِّ يَا رَبِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ
وَاعْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ ❀

﴿٢﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ يَّدْعُوْهُ اِلٰی غَضَبِکَ، اَوْ يُذِنِیْ مِنْ سَخَطِکَ، اَوْ يَمِیْلُ بِنِیْ اِلٰی مَا نَهَيْتَنِیْ عَنْهُ، اَوْ يُبَاعِدُنِیْ عَمَّا دَعَوْتَنِیْ اِلَیْهِ ❀

(3) O Allāh, I seek Your forgiveness for every sin into which I, in my deviance, lured one of Your creation, or which I, with my cunning, deceived him into doing—hence teaching him such wicked deeds that he was previously unaware of, and making attractive to him those that he was aware of. Now I am to meet You tomorrow, with my burden of sins along with the burdens of others' sins.

(4) O Allāh, I seek Your forgiveness for every sin that calls to deviance; for every sin that leads from the path of guidance; for every sin that diminishes abundant wealth; for every sin that obliterates long-possessed property and inherited family wealth; for every sin that deprives me of honorable repute; and for every sin that drives away my friends and family.

(5) O Allāh, I seek Your forgiveness for every sin in which I exhausted my limbs, by day and by night—all the while keeping myself hidden, out of shame from Your servants, with Your covering over me; and indeed, there is nothing to cover my sins but what You cover me with.

(6) O Allāh, I seek Your forgiveness for every sin with which my enemies intended to disgrace me, but You turned their plotting away from me and did not assist them in disgracing me, as though

﴿٣﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ اَسْلَمْتُ اِلَیْهِ اَحَدًا مِّنْ خَلْقِكَ بِغَوَايَتِیْ، اَوْ خَدَعْتُهُ بِحِیْلَتِیْ، فَعَلَّمْتُهُ مِنْهُ مَا جَهِلَ، وَزَيَّنْتَ لَهُ مَا قَدْ عَلِمَ، وَلَقِیْتُكَ غَدًا بِاَوْزَارِیْ وَاَوْزَارِ مَعَ اَوْزَارِیْ ❀

﴿٤﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ یَّدْعُوْهُ اِلَی الْغَیِّ، وَیُضِلُّ عَنِ الرُّشْدِ، وَیُقِلُّ الْوَفْرَ، وَیَمَحُو التَّالِدَةَ، وَیُحْمِلُ الذَّکْرَ، وَیُقِلُّ الْعَدَدَ ❀

﴿٥﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ اَتَعَبْتُ فِیْهِ جَوَارِحِیْ فِیْ لَیْلِیْ وَنَهَارِیْ، وَقَدْ اسْتَرْتُ حَیَاءً مِّنْ عِبَادِكَ بِسِتْرِكَ، وَلَا سِتْرَ اِلَّا مَا سَتَرْتَنِیْ بِهٖ ❀

﴿٦﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ قَصَدَنِیْ بِهٖ اَعْدَائِیْ لِهَتْکِیْ، فَصَرَفْتَ کَیْدَهُمْ عَنِّیْ، وَلَمْ تُعِنْهُمْ عَلٰی فَضِیْحَتِیْ کَاَنِّیْ لَكَ مُطِیْعٌ،

I were Your obedient servant; and You sustained me until it seemed as though I were Your friend. Until when, O my Lord, will I disobey You and You continue giving me respite? Long indeed have I disobeyed You and You have not punished me; and long indeed have I, with all my evil deeds, beseeched You and You have granted me my requests. What meager thanks of mine can measure up, in Your sight, to even one of Your many blessings upon me?

(7) O Allāh, I seek Your forgiveness for every sin for which I presented my repentance before You; and regarding which I stood before You swearing an oath in Your name and called Your friends from among Your servants to be my witnesses—that I would never return to disobeying You. But when Satan with his cunning tempted me to return to it; and Your forsaking me [due to Your anger over my impiety] caused me to [despairingly] waver toward it; and my lower self invited me to disobey You once more; I hid myself in shame from Your servants, but openly and daringly committed sins before You, though I knew full well that no covering nor any closed door could conceal me from You and no veil could hide me from Your sight. I still defied You by disobediently doing what You had prohibited to me; but [despite my iniquity], You did not remove Your covering from me, but treated me equal to Your pious servants, as though I had always

وَنَصَرْتَنِي حَتَّى كَأَنِّي لَكَ وَلِيٌّ، وَإِلَى مَتَى يَا رَبِّ أَغْصِي فُتْمَهُلْنِي؟
وَطَالَ مَا عَصَيْتُكَ فَلَمْ تُؤَاخِذْنِي، وَسَأَلْتُكَ عَلَى سُوءِ فِعْلِي فَأَعْطَيْتَنِي،
فَأَيُّ شُكْرِ يَقُومُ عِنْدَكَ بِنِعْمَةٍ مِّنْ نَّعَمِكَ عَلَيَّ؟ ❀

﴿٧﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ قَدَّمْتُ اِلَيْکَ تَوْبَتِيْ مِنْهُ،
وَوَاجِهْتُکَ بِقَسَمِيْ بِکَ، وَاَشْهَدْتُ عَلٰی نَفْسِيْ بِذَلِکَ اَوْلِيَائِکَ مِنْ
عِبَادِکَ اَنِّیْ غَیْرُ عَائِدٍ اِلٰی مَعْصِیَتِکَ، فَلَمَّا قَصَدَنِیْ اِلَیْهِ بِکَيْدِهِ الشَّیْطَانُ،
وَمَالَ بِنِیْ اِلَیْهِ الْخُذْلَانُ، وَدَعَتْنِيْ نَفْسِيْ اِلٰی الْعِصْیَانِ، اسْتَرْتُ
حَیَاءً مِّنْ عِبَادِکَ جَرَاءَةً مِّنِّيْ عَلَیْکَ، وَاَنَا اَعْلَمُ اَنَّهُ لَا یُکْتِنِنِیْ مِنْکَ
سِتْرٌ وَلَا بَابٌ، وَلَا یَحْجُبُ نَظْرَکَ حِجَابٌ، فَخَالَفْتُکَ فِی الْمَعْصِیَةِ
اِلٰی مَا نَهَيْتَنِيْ عَنْهُ، ثُمَّ مَا کَشَفْتَ السِّرَّ، وَسَاوَيْتَنِيْ بِاَوْلِيَائِکَ، کَأَنِّیْ
لَا اَزَالُ لَکَ مُطِيعًا وَّ اِلٰی اَمْرِکَ مُسْرِعًا وَّ مِنْ وَّعْدِکَ فَارِعًا، فَلَبِسْتُ

been an obedient servant and swift to fulfill Your every command and fearful of Your warnings. I remained obscure in front of Your servants, and none besides You knew my secret. You did not single me out from Your servants with a mark of disgrace, but showered upon me blessings like theirs; and with this You distinguished me over them as though I were, in Your sight, of a status like theirs. All this was owing only of Your forbearance and abundant blessings—generous grace from You to me. For You then, O my Lord, belongs all praise. I ask from You, O Allāh, just as You have covered my evil deeds in this world, that You not humiliate me with them on the Day of Judgment. [Forgive my sins,] O Most Merciful of the merciful!

(8) O Allāh, I seek Your forgiveness for every sin for which I spent the night in sleeplessness, savoring the pleasure of soon committing it and waiting in eager anticipation of its realization and fulfillment—until when morning came, I presented myself before You in the guise of the pious, while concealing in my heart what was against Your pleasure. [Forgive me,] O Lord of the Worlds!

(9) O Allāh, I seek Your forgiveness for every sin by which I wronged one of Your friends and assisted one of Your enemies;

عَلَى عِبَادِكَ وَلَا يَعْلَمُ سَرِيرَتِي غَيْرُكَ، فَلَمْ تَسْمِنِي بِغَيْرِ سِمَتِهِمْ، بَلْ
أَسْبَغْتَ عَلَيَّ مِثْلَ نِعْمَتِهِمْ، ثُمَّ فَضَّلْتَنِي بِذَلِكَ عَلَيْهِمْ كَأَنِّي عِنْدَكَ فِي
دَرَجَتِهِمْ، وَمَا ذَاكَ إِلَّا لِحِلْمِكَ وَفَضْلِ نِعْمَتِكَ فَضْلاً مِّنْكَ عَلَيَّ،
فَلَكَ الْحَمْدُ يَا مَوْلَايَ، فَاسْأَلُكَ يَا اللَّهُ كَمَا سَتَرْتَهُ عَلَيَّ فِي الدُّنْيَا أَنْ لَا
تَفْضَحَنِي بِهِ يَوْمَ الْقِيَامَةِ، يَا أَرْحَمَ الرَّاحِمِينَ ❀

﴿٨﴾ اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ سَهَرْتُ فِيهِ لَيْلَتِي فِي لَدَّتِي
فِي التَّائِي لِإِتْيَانِهِ، وَالتَّخَلُّصِ إِلَى وُجُودِهِ وَتَحْصِيلِهِ، حَتَّى إِذَا
أَصْبَحْتُ حَضَرْتُ إِلَيْكَ بِحِلْيَةِ الصَّالِحِينَ، وَأَنَا مُضْمِرٌ خِلَافَ
رِضَاكَ، يَا رَبَّ الْعَالَمِينَ ❀

﴿٩﴾ اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ ظَلَمْتُ بِسَبَبِهِ وَلِيًّا مِّنْ أَوْلِيَائِكَ،

or of which I spoke favorably, against Your liking, or upon which I rode away from Your obedience; or to which I advanced in open defiance of Your command.

(10) O Allāh, I seek Your forgiveness for every sin that breeds rancor, for every sin that causes calamity to strike, for every sin that makes my enemies to rejoice at my misfortune, for every sin that removes the coverings [from my faults and the faults of others], and for every sin that withholds rain from the heavens.

(11) O Allāh, I seek Your forgiveness for every sin that diverted me from the way to which You had guided me; or from doing what You had commanded me and avoiding what You had forbidden me; or from doing anything to which You had directed me, in which there would have been for me prosperity and attainment of Your pleasure, Your love, and Your nearness.

(12) O Allāh, I seek Your forgiveness for every sin that I forgot but You recorded; that I made little of but You noted; that I openly committed but You quietly concealed—and if I were to repent to You for it, You would surely forgive it.

وَنَصَرْتُ بِهِ عَدُوًّا مِّنْ أَعْدَائِكَ، أَوْ تَكَلَّمْتُ فِيهِ لَغَيْرِ مُحِبِّكَ، أَوْ تَهَضُّتُ فِيهِ إِلَى غَيْرِ طَاعَتِكَ، أَوْ ذَهَبْتُ فِيهِ إِلَى غَيْرِ أَمْرِكَ ❀

(١٠) اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ یُّوْرِثُ الضَّغْنَاءَ، وَیُحِلُّ الْبَلَاءَ، وَیُشْمِتُ الْاَعْدَاءَ، وَیُکْشِفُ الْغِطَاءَ، وَیَحْبِسُ الْقَطْرَ مِنَ السَّمَاءِ ❀

(١١) اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ اَلْهَانِ عَمَّا هَدَيْتَنِیْ اِلَیْهِ، وَامْرَتَنِیْ بِهِ اَوْ تَهَيَّيْتُ عَنْهُ، اَوْ دَلَلْتَنِیْ عَلَیْهِ مِمَّا فِیْهِ الْحُطُّ لِیْ، وَالْبُلُوْغُ اِلَی رِضَاكَ وَاتِّبَاعِ مُحِبِّكَ وَایْثَارِ الْقُرْبِ مِنْکَ ❀

(١٢) اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ نَّسِیْتُهُ، فَاَخْصَيْتُهُ، وَتَهَاوَنْتُ بِهِ فَاَثْبَتْتُهُ، وَجَاهَرْتُکَ بِهِ فَسَرَرْتُهُ عَلَیَّ، وَلَوْ تُبْتُ اِلَیْکَ مِنْهُ لَغَفَرْتُهُ ❀

(13) O Allāh, I seek Your forgiveness for every sin for which, even before its completion, I anticipated Your swift punishment, but You granted me respite and draped over me a covering, yet I spared no effort in trying to tear it away from myself.

(14) O Allāh, I seek Your forgiveness for every sin that You prohibited to me but I opposed You by committing; and every sin that You forewarned me of but I remained firm in committing; and every sin that You deemed abominable but my lower self made attractive to me.

(15) O Allāh, I seek Your forgiveness for every sin that turns away from me Your mercy, or causes Your vengeance to befall me, or deprives me of Your generosity, or takes away from me Your blessings.

(16) O Allāh, I seek Your forgiveness for every sin that I reproached or condemned one of Your creation for committing, but then myself plunged into and brazenly committed before You.

(١٣) اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ تَوَقَّعْتُ مِنْكَ قَبْلَ انْقِضَائِهِ
تَعْجِيلَ الْعُقُوبَةِ، فَأَمَهَّلْتَنِي وَأَسْبَلْتَ عَلَيَّ سِتْرًا، فَلَمْ أَلْ فِي هَتَكِهِ
عَنِّي جُهْدًا ❀

(١٤) اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ نَهَيْتَنِي عَنْهُ فَخَالَفْتُكَ إِلَيْهِ،
وَحَذَرْتَنِي إِيَّاهُ فَأَقَمْتُ عَلَيْهِ، وَقَبَّحْتُهُ عَلَيَّ فَرَيَّتُهُ لِي نَفْسِي ❀

(١٥) اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ يَصْرِفُ عَنِّي رَحْمَتَكَ، أَوْ يُحِلُّ لِي
نِقَمَتَكَ، أَوْ يَحْرِمُنِي كَرَامَتَكَ، أَوْ يُزِيلُ عَنِّي نِعْمَتَكَ ❀

(١٦) اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ عَيَّرْتُ بِهِ أَحَدًا مِّنْ خَلْقِكَ، أَوْ
قَبَّحْتُ مِنْ فِعْلِ أَحَدٍ مِّنْ بَرِيَّتِكَ، ثُمَّ تَقَحَّمْتُ عَلَيْهِ وَأَنْتَهَكْتُهُ جَرَاءَةً
مِّنِّي عَلَيْكَ ❀

(١٧) اَللّٰهُمَّ اِنِّىْ اَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ ثُبْتُ اِلَيْكَ مِنْهُ وَاَقْدَمْتُ عَلَى فِعْلِهِ، فَاسْتَخَيْتُ مِنْكَ وَاَنَا عَلَيْهِ، وَرَهْبْتُكَ وَاَنَا فِيْهِ، ثُمَّ اسْتَغْلَقْتُكَ مِنْهُ وَعُدْتُ اِلَيْهِ ❀

(١٨) اَللّٰهُمَّ اِنِّىْ اَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ تَوَرَّكَ عَلَيَّ وَوَجَبَ فِيْ شَيْءٍ فَعَلْتُهُ، بِسَبَبِ عَهْدٍ عَاهَدْتُكَ عَلَيْهِ، اَوْ عَقْدٍ عَقَدْتُهُ لَكَ، اَوْ ذِمَّةٍ اَلَيْتُ بِهَا مِنْ اَجْلِكَ لِأَحَدٍ مِّنْ خَلْقِكَ، ثُمَّ نَقَضْتُ ذَلِكَ مِنْ غَيْرِ ضَرُورَةٍ لِّزِمْتَنِيْ فِيْهِ، بَلِ اسْتَنْزَلْنِيْ عَنِ الْوَفَاءِ بِهِ الْبَطْرُ، وَأَسْخَطَنِيْ عَنْ رَّعَايَتِهِ الْأَشْرُ ❀

(١٩) اَللّٰهُمَّ اِنِّىْ اَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ لَّحِقَنِيْ بِسَبَبِ نِعْمَةٍ أَنْعَمْتَ بِهَا عَلَيَّ، فَتَقَوَّيْتُ بِهَا عَلَى مَعَاصِيكَ، وَخَالَفْتُ فِيْهَا أَمْرَكَ، وَأَقْدَمْتُ بِهَا عَلَى وَعِيدِكَ ❀

(٢٠) اَللّٰهُمَّ اِنِّىْ اَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ قَدَّمْتُ فِيْهِ شَهْوَتِيْ عَلَى

(17) O Allāh, I seek Your forgiveness for every sin for which I repented to You and then embarked on committing again; but then I felt ashamed before You and fearful of You while engrossed in it, so I invoked Your forgiveness for it once more, but [in my weakness] returned to it yet again.

(18) O Allāh, I seek Your forgiveness for every sin that overtook me and became unavoidable for me when I took a covenant with You, or made a promise to You, or took an oath by You in regard to a responsibility to one of Your creation, and then I broke it without any excuse; it was in fact my arrogance that made me step down from fulfilling it and my insolence that made me reject observing it.

(19) O Allāh, I seek Your forgiveness for every sin that overcame me [when I abused] a bounty You had bestowed upon me, using it to embolden myself in disobeying You, opposing Your command, and insolently advancing toward sin despite Your warnings [of punishment].

(20) O Allāh, I seek Your forgiveness for every sin in which I gave preference to my base desire over Your obedience and my passion

over Your command—thus I contented myself with Your wrath and subjected myself to Your displeasure, though You had forbidden me, presented Your admonition to me, and established the proof of it to me through Your warnings [of punishment in Your revelations]. I seek Your forgiveness, O Allāh, and repent to You.

(21) O Allāh, I seek Your forgiveness for every sin that I knew myself to have committed, then forgot about or remembered, or that I had committed intentionally or unintentionally; and I have no doubt that it is a sin about which You will question me and for which my soul is held captive to You, even if I have become forgetful and heedless of it.

(22) O Allāh, I seek Your forgiveness for every sin that I committed in front of You knowing full well that You were watching me. I intended to turn to You in repentance for it, but I was made to forget to invoke Your forgiveness—it was Satan that made me forget.

(23) O Allāh, I seek Your forgiveness for every sin upon which I embarked, thinking well of You—that You would forgive me for

طَاعَتِكَ، وَآثَرْتُ فِيهِ مَحَبَّتِي عَلَى أَمْرِكَ، فَأَرْضَيْتُ نَفْسِي بِغَضَبِكَ،
وَعَرَّضْتُهَا لِسَخَطِكَ، إِذْ نَهَيْتَنِي وَقَدَّمْتَ إِلَيَّ فِيهِ إِنْذَارَكَ وَتَحَجَّجْتَ
عَلَيَّ فِيهِ بِوَعِيدِكَ، وَأَسْتَغْفِرُكَ اللَّهُمَّ وَأَتُوبُ إِلَيْكَ ❀

﴿٢١﴾ اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ عَلِمْتُهُ، مِنْ نَفْسِي فَأَنْسَيْتُهُ، أَوْ
ذَكَرْتُهُ، أَوْ تَعَمَّدْتُهُ، أَوْ أَخْطَأْتُ فِيهِ، وَهُوَ مِمَّا لَا أَشْكُ أَنَّكَ مُسَائِلِي
عَنْهُ، وَأَنَّ نَفْسِي بِهِ مُرْتَهَنَةٌ لَدَيْكَ، وَإِنْ كُنْتُ قَدْ نَسَيْتُهُ، وَغَفَلْتُ عَنْهُ
نَفْسِي ❀

﴿٢٢﴾ اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ وَاجِهْتُكَ فِيهِ وَقَدْ أَيْقَنْتُ أَنَّكَ
تَرَانِي عَلَيْهِ، فَتَوَيْتُ أَنْ أَتُوبَ إِلَيْكَ مِنْهُ، وَأَنْسَيْتُ أَنْ أَسْتَغْفِرَكَ مِنْهُ،
أَنْسَانِيهِ الشَّيْطَانُ ❀

﴿٢٣﴾ اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ دَخَلْتُ فِيهِ بِحُسْنِ ظَنِّي فِيكَ

it and not punish me. I thus audaciously continued in committing it while relying, with my knowledge of Your generosity, on You not to disgrace me after having concealed it for me.

(24) O Allāh, I seek Your forgiveness for every sin by which I deserved rejection of my prayers, and refusal of their acceptance, and failure in my hopes being fulfilled, and severance of hope in Your mercy.

(25) O Allāh, I seek Your forgiveness for every sin that brings about illnesses and emaciating diseases, and warrants punishments and misery, and will be a cause of grief and remorse on Judgment Day.

(26) O Allāh, I seek Your forgiveness for every sin that leaves grief on its heel, that causes remorse, that holds back sustenance, and that prevents acceptance of [my] prayers.

(27) O Allāh, I seek Your forgiveness for every sin that I praised with my tongue, or that I resolved upon in my heart, or that my soul took pleasure in, or that my tongue endorsed, or that I effected with my actions, or that I wrote with my hand, or that I committed in any way or caused one of Your servants to commit.

أَنَّكَ لَا تُعَذِّبُنِي عَلَيْهِ، وَرَجَوْتُكَ لِمَغْفِرَتِهِ فَأَقْدَمْتُ عَلَيْهِ، وَقَدْ عَوَّلْتُ
نَفْسِي عَلَى مَعْرِفَتِي بِكَرَمِكَ أَنْ لَا تَفْضَحَنِي بِهِ بَعْدَ إِذْ سَتَرْتَهُ عَلَيَّ ❀

(٢٤) اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ اسْتَوْجَبْتُ بِهِ مِنْكَ رَدَّ
الدُّعَاءِ، وَحِرْمَانَ الْإِجَابَةِ، وَخَبِيَّةَ الطَّمَعِ، وَانْقِطَاعَ الرَّجَاءِ ❀

(٢٥) اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ يُورِثُ الْأَسْقَامَ وَالضُّعْفَ،
وَيُوجِبُ النِّقَمَ وَالْبَلَاءَ، وَيَكُونُ يَوْمَ الْقِيَامَةِ حَسْرَةً وَنَدَامَةً ❀

(٢٦) اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ يُعَقِّبُ الْحَسْرَةَ، وَيُورِثُ
النَّدَامَةَ، وَيَحْبِسُ الرِّزْقَ، وَيَرُدُّ الدُّعَاءَ ❀

(٢٧) اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ مَدَحْتُهُ بِلِسَانِي، أَوْ أَضْمَرْتُهُ
بِجَنَانِي، أَوْ هَشَّتْ إِلَيْهِ نَفْسِي، أَوْ أَثْبَتُهُ بِلِسَانِي، أَوْ أَتَيْتُهُ بِفِعَالِي، أَوْ
كَتَبْتُهُ بِيَدِي، أَوْ ازْتَكَبْتُهُ، أَوْ أَرَكَبْتُ فِيهِ عِبَادَكَ ❀

(28) O Allāh, I seek Your forgiveness for every sin that I committed in solitude during my night and my day, yet You lowered over me a covering so that none besides You—O All-Compelling One—could see me engaged in it. My soul thus fell into confusion, and I wavered between abandoning it out of fear of You and committing it out of good hopes in Your mercy; but my lower self adorned it for me such that I boldly committed it, though being aware that, in doing so, I was disobeying You.

(29) O Allāh, I seek Your forgiveness for every sin that I took to be petty but You took to be grave, that I deemed to be small but You deemed to be great, and in which my own ignorance embroiled me.

(30) O Allāh, I seek Your forgiveness for every sin by which I misguided one of Your creation, or through which I mistreated one of them, or which my lower self made seemingly attractive to me, or which I pointed out to another person, or to which I steered someone besides myself, or in which I intentionally persisted, or to which I remained stubbornly attached out of my foolishness.

(31) O Allāh, I seek Your forgiveness for every sin by which I

﴿٢٨﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ خَلَوْتُ بِهِ فِی لَیْلِی وَنَهَارِیْ،
وَاُرَخِیْتُ فِیْهِ عَلَی السَّتَارِ حِیْثُ لَا یَرَانِیْ فِیْهِ اِلَّا اَنْتَ یَا جَبَّارُ، فَارْتَابَتْ
نَفْسِیْ فِیْهِ، وَتَحَیَّرْتُ بَیْنَ تَرْکِیْ لَهُ بِخَوْفِکَ وَانْتِهَآکِیْ لَهُ بِحُسْنِ الظَّنِّ
فِیْکَ، فَسَوَّلَتْ لِیْ نَفْسِی الْاِقْدَامَ عَلَیْهِ، وَاَنَا عَارِفٌ بِمَعْصِیَتِیْ فِیْهِ لَکَ ۞

﴿٢٩﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ اَسْتَغْلَلْتُهُ، فَاسْتَغْظَمْتُهُ،
وَاسْتَصَغَرْتُهُ، فَاسْتَکْبَرْتُهُ، وَوَرَّطَنِیْ فِیْهِ جَهْلِیْ بِهِ ۞

﴿٣٠﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ اَضَلَلْتُ بِهِ اَحَدًا مِّنْ خَلْقِکَ،
اَوْ اَسَاتُ بِهِ اِلَیْ اَحَدٍ مِّنْ بَرِیَّتِکَ، اَوْ زَیَّتُهُ لِیْ نَفْسِیْ، اَوْ اَشَرْتُ بِهِ
اِلَیْ غَیْرِیْ، اَوْ دَلَلْتُ عَلَیْهِ سِوَایْ، وَاَصْرَزْتُ عَلَیْهِ بِعَمْدِیْ، اَوْ اَقَمْتُ
عَلَیْهِ بِجَهْلِیْ ۞

﴿٣١﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ خُنْتُ بِهِ اَمَانَتِیْ، اَوْ اُحْسَنْتُ

betrayed my trust [of obedience], or whose perpetration my lower self commended to me, or by which I violated the rights of my own body, or in doing which I gave precedence to my base desires over obedience to You, or from which I gained excessive delight, or which I strove to do for the sake of another, or to which I lured my followers, or on which I remained stubborn against one who tried to prevent me, or in committing which I overcame one who tried to obstruct me or subdued him through my cunning, or into which my evil tendencies caused me to slip.

(32) O Allāh, I seek Your forgiveness for every sin for which I employed such cunning that invokes Your wrath, or in committing which I overcame those in Your obedience, or by which I lured—or intended to lure—one of Your creation into disobeying You. And though I made it seem to Your servants that through my endeavors I seek You [and Your pleasure], my true aim was to disobey You, and as such my desire was turned away from Your obedience.

(33) O Allāh, I seek Your forgiveness for every sin that You recorded against me because of my conceit, or ostentation, or desire to be heard, or malice, or rancor, or treachery, or pride, or

لِي نَفْسِي فِعْلَهُ، أَوْ أَخْطَأْتُ بِهِ عَلَى بَدَنِي، أَوْ قَدَّمْتُ فِيهِ عَلَيْكَ شَهْوَتِي، أَوْ كَثُرْتُ فِيهِ لَذَّتِي، أَوْ سَعَيْتُ فِيهِ لِغَيْرِي، أَوْ اسْتَعْوَيْتُ إِلَيْهِ مَنْ تَابَعَنِي، أَوْ كَابَرْتُ فِيهِ مَنْ مَانَعَنِي، أَوْ قَهَرْتُ عَلَيْهِ مَنْ غَلَبَنِي، أَوْ غَلَبْتُ عَلَيْهِ بِحِيلَتِي، أَوْ اسْتَرَلْنِي إِلَيْهِ مِيلِي ❀

(٣٢) اَللّٰهُمَّ اِنِّيْ اَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ اسْتَعْنْتُ عَلَيْهِ بِحِيلَةٍ تُدْنِيْ مِنْ غَضَبِكَ، اَوْ اسْتَظْهَرْتُ بِنَيْلِيْ عَلَى اَهْلِ طَاعَتِكَ، اَوْ اسْتَلَمْتُ بِهِ اَحَدًا مِّنْ خَلْقِكَ اِلَى مَعْصِيَتِكَ اَوْ رُمْتُهُ، وَرَأَيْتُ بِهِ عِبَادَكَ اَوْ لَبَسْتُ عَلَيْهِ بِفِعَالِيْ، كَاَنِّيْ بِحِيلَتِيْ اُرِيدُكَ، وَالْمُرَادُ بِهِ مَعْصِيَتُكَ، وَالْهَوٰى مُنْصَرِفٌ عَنْ طَاعَتِكَ ❀

(٣٣) اَللّٰهُمَّ اِنِّيْ اَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ كَتَبْتَهُ عَلَيَّ بِسَبَبِ عُجْبٍ كَانَ مِنِّيْ بِنَفْسِيْ، اَوْ رِيَاءٍ اَوْ سُمْعَةٍ اَوْ حَقْدٍ اَوْ شَحْنَاءٍ اَوْ خِيَانَةٍ اَوْ خِيَلَاءٍ اَوْ

exultancy, or intemperate mirth, or obstinacy, or envy, or insolence, or ungratefulness, or fervor for other than Your sake, or bigotry, or acquiescence to sin, or blind hope, or extreme avarice, or generous spending for sin, or oppression, or unwarranted cunning, or theft, or lying, or backbiting, or idle amusement, or fruitless talk, or calumny, or useless play, or any such activity that by doing sins are reaped and in pursuing is destruction and grief.

(34) O Allāh, I seek Your forgiveness for every sin in doing which I feared someone besides You, and opposed Your friends, and befriended Your enemies, and forsook those beloved to You, and placed myself in the path of Your anger.

(35) O Allāh, I seek Your forgiveness, through the power You possess over me and over everything, for every sin that I was destined, in Your eternal knowledge, to commit.

(36) O Allāh, I seek Your forgiveness for every sin for which I repented to You, but which I then returned to, breaking the covenant between me and You, out of my insolence and my knowledge of Your abundant forgiveness.

فَرَحٍ أَوْ مَرَحٍ أَوْ عِنْدٍ أَوْ حَسَدٍ أَوْ أَشِيرٍ أَوْ بَطَرٍ أَوْ حَمِيَّةٍ أَوْ عَصَبِيَّةٍ أَوْ رِضَاءٍ
أَوْ رَجَاءٍ أَوْ شُحٍّ أَوْ سَخَاءٍ أَوْ ظُلْمٍ أَوْ حِيلَةٍ أَوْ سَرِقَةٍ أَوْ كَذِبٍ أَوْ غِيَّةٍ أَوْ
هَوٍّ أَوْ لَغْوٍ أَوْ نَمِيمَةٍ أَوْ لَعِبٍ، أَوْ نَوْعٍ مِّنَ الْأَنْوَاعِ مِمَّا يُكْتَسَبُ بِمِثْلِهِ
الذُّنُوبُ، وَيَكُونُ فِي اتِّبَاعِهِ الْعَطَبُ وَالْحُوبُ ❀

﴿٣٤﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ رَّهَبْتُ فِیْهِ سِوَاکَ، وَعَادَيْتُ فِیْهِ
اَوْلِیَّائَکَ، وَوَالَيْتُ فِیْهِ اَعْدَاءَکَ، وَخَذَلْتُ فِیْهِ اَحِبَّائَکَ، وَتَعَرَّضْتُ
لِشَیْءٍ مِّنْ غَضَبِکَ ❀

﴿٣٥﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ سَبَقَ فِیْ عِلْمِکَ اَنِّیْ فَاعِلُهُ
بِقُدْرَتِکَ الَّتِیْ قَدَرْتَ بِهَا عَلَیَّ وَعَلٰی کُلِّ شَیْءٍ ❀

﴿٣٦﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ تُبْتُ اِلَیْکَ مِنْهُ ثُمَّ عُدْتُ فِیْهِ،
وَنَقَضْتُ فِیْهِ الْعَهْدَ فِیْمَا بَیْنِیْ وَبَیْنِکَ جَرَاءَةً مِّنِّیْ عَلَیْکَ لِمَعْرِفَتِیْ
بِعَفْوِکَ ❀

(37) O Allāh, I seek Your forgiveness for every sin that has drawn me near to Your punishment, or has distanced me from Your reward, or has hidden from me Your mercy, or has sullied for me Your blessings.

(38) O Allāh, I seek Your forgiveness for every sin by which I—while acquiring some good You had promised—permitted what You had forbidden or forbade what You had permitted. For extreme greed had entered into my heart, and because of it I was deprived of some good that I could have deserved, or by it I deprived another soul of some good that it deserved.

(39) O Allāh, I seek Your forgiveness for every sin that I committed with the good health You granted me, or gained the ability to do because of Your endless blessings, or became more bold in doing due to Your keeping away Your vengeance from me, or toward which I extended my hands by means of Your plentiful sustenance; or any sin that I committed, initially doing some good action seeking therewith Your noble Countenance, but into which my soul's covetousness mixed what invoked Your displeasure.

(40) O Allāh, I seek Your forgiveness for every sin to which my search for excuses and my craving [for the world] invited me, and thus I sought to commit it and so made lawful for myself what You had decreed unlawful.

(٣٧) اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ مِنْ كُلِّ ذَنْبٍ اُذْنَانِیْ مِنْ عَذَابِكَ، اَوْ اَنَانِیْ مِنْ ثَوَابِكَ، اَوْ حَجَبَ عَنِّیْ رَحْمَتِكَ، اَوْ كَدَّرَ عَلَیَّ نِعْمَتَكَ ❀

(٣٨) اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ حَلَلْتُ بِهِ عَقْدًا شَدَدْتُهُ، اَوْ شَدَدْتُ بِهِ عَقْدًا حَلَلْتُهُ بِخَيْرٍ وَعَدْتُهُ، فَلَحِقْنِیْ شُحٌّ فِیْ نَفْسِیْ، حُرِمْتُ بِهِ خَيْرًا اَسْتَحِقُّهُ، اَوْ حَرَمْتُ بِهِ نَفْسًا تَسْتَحِقُّهُ ❀

(٣٩) اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ اَرْتَكِبْتُهُ بِسُمْوَلٍ عَافِيَّتِكَ، اَوْ تَمَكَّنْتُ مِنْهُ بِفَضْلِ نِعْمَتِكَ، اَوْ تَقَوَّيْتُ بِهِ عَلٰی دَفْعِ نِقْمَتِكَ عَنِّیْ، اَوْ مَدَدْتُ اِلَيْهِ يَدِیْ بِسَابِغِ رِزْقِكَ، اَوْ خَيْرٍ اَرَدْتُ بِهِ وَجْهَكَ الْكَرِیْمَ، فَخَالَطَنِيْ فِيْهِ شُحٌّ نَفْسِیْ بِمَا لَيْسَ فِيْهِ رِضَاكَ ❀

(٤٠) اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ دَعَانِیْ اِلَيْهِ الرُّخْصُ اَوْ الْخُرْصُ، فَرَغِبْتُ فِيْهِ وَحَلَلْتُ لِنَفْسِیْ مَا هُوَ مُحَرَّمٌ عِنْدَكَ ❀

(41) O Allāh, I seek Your forgiveness for every sin that remained hidden from Your creation but did not escape You—for which I repented to You and You forgave me. But I then returned to it, yet You still kept it concealed for me.

(42) O Allāh, I seek Your forgiveness for every sin toward which I walked with my legs, or toward which I extended my hands, or which I closely observed with my eyes, or which I carefully listened to with my ears, or which I uttered with my tongue, or in which I squandered of the sustenance You had provided me. Then, despite my disobedience, I asked You for more sustenance, and You provided it to me. Then again, I used Your sustenance in disobeying You, but You kept Your covering over me. Yet again I asked You for more, and You still did not deprive me. Then after Your increase, I openly transgressed against You, but You did not humiliate me. I have thus constantly persisted in disobeying You, and You have constantly remained clement and benevolent with me—O Most Benevolent of the benevolent!

(43) O Allāh, I seek Your forgiveness for every sin, the minor of which warrants Your painful punishment, the major of which causes Your severe punishment to descend, and the committing of which hastens Your vengeance, and the persisting in which brings an end to Your bounty.

﴿٤١﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ خَفِیَ عَلٰی خَلْقِكَ وَلَمْ یَعْزُبْ عَنْکَ، فَاسْتَقَلَّتْکَ مِنْهُ فَاَقْلَتْنِیْ، ثُمَّ عُدْتُ فِیْهِ فَسَتَرْتَهُ عَلَیَّ ﴿ۛ﴾

﴿٤٢﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ خَطَوْتُ اِلَیْهِ بِرِجْلَیْ، اَوْ مَدَدْتُ اِلَیْهِ یَدَیْ، اَوْ تَاَمَّلْتُهُ بِبَصَرِیْ، اَوْ اَصْغَيْتُ اِلَیْهِ بِاُذُنِیْ، اَوْ نَطَقْتُ بِهٖ بِلِسَانِیْ، اَوْ اَتَلَفْتُ فِیْهِ مَا رَزَقْتَنِیْ، ثُمَّ اسْتَرْزَقْتُکَ عَلٰی عِصْیَانِیْ فَرَزَقْتَنِیْ، ثُمَّ اسْتَعَنْتُ بِرِزْقِکَ عَلٰی عِصْیَانِکَ فَسَتَرْتَ عَلَیَّ، ثُمَّ سَاَلْتُکَ الزَّیَادَةَ فَلَمْ تَحْرِمْنِیْ، ثُمَّ جَاهَرْتُکَ بِغَدِّ الزَّیَادَةِ فَلَمْ تَفْضَحْنِیْ، فَلَا اَزَالُ مُصِرًّا عَلٰی مَعْصِیَتِکَ وَلَا تَزَالُ عَائِدًا عَلَیَّ بِحِلْمِکَ وَکَرَمِکَ، یَا اَکْرَمَ الْاَکْرَمِیْنَ ﴿ۛ﴾

﴿٤٣﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ یُّوْجِبُ صَغِیْرُهُ اَلِیْمَ عَذَابِکَ، وَیُحِلُّ کَبِیْرُهُ شَدِیْدَ عِقَابِکَ، وَفِیْ اِثْمَانِیْ تَعْجِیْلُ نِقْمَتِکَ، وَفِی الْاِضْرَارِ عَلَیْهِ زَوَالُ نِعْمَتِکَ ﴿ۛ﴾

(٤٤) اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ لَمْ يَطَّلِعْ عَلَيْهِ أَحَدٌ سِوَاكَ، وَلَمْ يَعْلَمْ بِهِ أَحَدٌ غَيْرُكَ، مِمَّا لَا يُنْجِينِي مِنْهُ إِلَّا عَفْوُكَ، وَلَا يَسْعُرُ إِلَّا مَغْفِرَتُكَ وَحِلْمُكَ ❀

(٤٥) اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ يُزِيلُ النِّعَمَ، وَيُحِلُّ النِّقَمَ، وَيَهْتِكُ الْحَرَمَ، وَيُطِيلُ السَّقَمَ، وَيُعَجِّلُ الْأَلَمَ، وَيُورِثُ النَّدَمَ ❀

(٤٦) اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ يَمْحَقُ الْحَسَنَاتِ، وَيُضَاعِفُ السَّيِّئَاتِ، وَيُحِلُّ النَّقَمَاتِ، وَيُغْضِبُكَ، يَا رَبَّ السَّمَاوَاتِ ❀

(٤٧) اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ أَنْتَ أَحَقُّ بِمَغْفِرَتِهِ إِذْ كُنْتُ أَوْلَى بِسِتْرِهِ، فَإِنَّكَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ ❀

(٤٨) اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ ظَلَمْتُ بِسَبَبِهِ وَلِيًّا مِنْ أَوْلِيَائِكَ، مُسَاعِدَةً لِأَعْدَائِكَ، وَمِيلًا مَعَ أَهْلِ مَعْصِيَتِكَ عَلَى أَهْلِ طَاعَتِكَ ❀

(44) O Allāh, I seek Your forgiveness for every sin that nobody knew of but You, and that nobody was aware of but You—it is among those grave sins from which nothing but Your pardon can save me, and which nothing but Your forgiveness and forbearance can encompass.

(45) O Allāh, I seek Your forgiveness for every sin that removes blessings, and causes punishments to descend, and violates the sacred, and prolongs illness, and hastens anguish, and leaves behind it remorse.

(46) O Allāh, I seek Your forgiveness for every sin that obliterates good deeds, and multiplies evil deeds, and causes punishments to descend, and angers You, O Lord of the Heavens!

(47) O Allāh, I seek Your forgiveness for every sin that You are most worthy to forgive, for You were the One most noble in keeping it concealed. Indeed, You are all-worthy of reverent fear and all-worthy of granting forgiveness.

(48) O Allāh, I seek Your forgiveness for every sin by which I wronged one of Your friends while assisting Your enemies and siding with those in Your disobedience against those in Your obedience.

(49) O Allāh, I seek Your forgiveness for every sin in which my deep engrossment cloaked me with humiliation and made me despair of the existence of Your mercy; or it was despair that prevented me from returning to obeying You, as I realized the severity of my crime and mired hopelessly in my low opinion of myself.

(50) O Allāh, I seek Your forgiveness for every sin that would have brought my destruction had it not been for Your forbearance and mercy; and would have entered me into the Abode of Perdition [Hell] had it not been for Your favor; and would have taken me down the path of deviance had it not been for Your guidance.

(51) O Allāh, I seek Your forgiveness for every sin whose perpetration brings loss of hope, and rejection of prayer, and consecutive calamities, and successive anxieties, and multiplied sorrows.

(52) O Allāh, I seek Your forgiveness for every sin that turns my prayer away from You, and prolongs my suffering of Your displeasure, and shortens my hope in You.

﴿٤٩﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ اَلْبَسَنِیْ کَثْرَةُ اِهْمَاکِیْ فِیْهِ ذَلَّةٌ، وَآیَسَنِیْ مِنْ وُجُوْدِ رَحْمَتِکَ، اَوْ قَصَرَ بِی الْیَاسُ عَنْ الرُّجُوْعِ اِلَی طَاعَتِکَ، لِمَعْرِفَتِیْ بِعَظِیْمِ جُرْمِیْ وَسُوْءِ ظَنِّیْ بِنَفْسِیْ ❀

﴿٥٠﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ اَوْرَثَنِی الْهَلٰکَةَ لَوْ لَا حِلْمُکَ وَرَحْمَتُکَ، وَاَدْخَلَنِیْ دَارَ الْبَوَارِ لَوْ لَا نِعْمَتُکَ، وَسَلَکَ بِی سَبِیْلَ الْغِیِّ لَوْ لَا اِزْشَادُکَ ❀

﴿٥١﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ یَّکُوْنُ فِیْ اجْتِرَاحِیْ قَطْعُ الرَّجَآءِ، وَرَدُّ الدُّعَآءِ، وَتَوَاتُرُ الْبَلَاءِ، وَتَرَادُّفُ الْهُمُوْمِ، وَتَضَاعُفُ الْغُمُوْمِ ❀

﴿٥٢﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ یَّرُدُّ عَنْکَ دُعَائِیْ، وَیُطِیْلُ فِی سَخَطِکَ عَنَائِیْ، اَوْ یُقْصِرُ عَنْکَ اَمَلِیْ ❀

(53) O Allāh, I seek Your forgiveness for every sin that kills the heart, and incites anxiety, and preoccupies the mind, and pleases Satan, and angers the All-Merciful.

(54) O Allāh, I seek Your forgiveness for every sin that leaves on its heel despair of Your mercy, and despondency of Your forgiveness, and deprivation of Your vast treasures.

(55) O Allāh, I seek Your forgiveness for every sin for which I despised myself out of reverence for You. I expressed my repentance to You and You accepted it. I invoked Your pardon and You granted it. Then my base desires returned me to my old habits, as I only longed for Your abundant mercy and generous forgiveness, and forgot Your threats [of punishment], and entertained hopes of Your gracious promises [of reward].

(56) O Allāh, I seek Your forgiveness for every sin that will blacken my face on the day when the faces of Your friends will be whitened and the faces of Your enemies will be blackened—when Your enemies will turn, one against another, in reproach, and You will say, "Dispute not with each other in My presence, for I have already sent to you advanced warning" [Qur'an 50:28].

﴿٥٣﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ یُّمِیْتُ الْقَلْبَ، وَیُشْعِلُ الْکَرْبَ، وَیُشْغِلُ الْفِکْرَ، وَیُرْضِی الشَّیْطَانَ، وَیُسْخِطُ الرَّحْمٰنَ ❀

﴿٥٤﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ یُّعَقِّبُ الْیَاسَ مِنْ رَّحْمَتِکَ، وَالْقَنُوْطَ مِنْ مَّغْفِرَتِکَ، وَالْحِرْمَانَ مِنْ سِعَةِ مَا عِنْدَکَ ❀

﴿٥٥﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ اَمَقْتُ عَلَیْهِ نَفْسِیْ اِجْلَالًا لَّکَ، وَاظْهَرْتُ لَکَ التَّوْبَةَ فَقَبِلْتَ، وَسَاَلْتُکَ الْعَفْوَ فَعَفَوْتَ، ثُمَّ اَعَادَنِی الْهَوٰی اِلٰی مُعَاوَدَتِی طَمَعًا فِی سِعَةِ رَّحْمَتِکَ وَکَرَمِ عَفْوِکَ، نَاسِیًا لِّوَعْدِکَ رَاجِیًا لِّجَمِیْلِ وَعْدِکَ ❀

﴿٥٦﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ یُّوْرِثُ سَوَادَ الْوَجْهِ یَوْمَ تَبْیَضُ وُجُوْهُ اَوْلِیَائِکَ وَتَسْوَدُّ وُجُوْهُ اَعْدَائِکَ، اِذَا اَقْبَلَ بَعْضُهُمْ عَلٰی بَعْضٍ یَّتَلَاوَمُوْنَ، فَتَقُوْلُ: لَا تَخْتَصِمُوْا لَدَیَّ وَقَدْ قَدَّمْتُ اِلَیْکُمْ بِالْوَعْدِ ❀

(57) O Allāh, I seek Your forgiveness for every sin that I understood to be a sin and, out of shame before You, remained silent when remembering it; and every sin that I concealed in my heart but You knew of in me, for You know what is secret and what is still more hidden.

(58) O Allāh, I seek Your forgiveness for every sin that makes me detestable to Your servants, and repels from me Your friends; or that estranges me to those in Your obedience, due to the disquietude of my disobedience, my mounting grief, and my perpetration of sins.

(59) O Allāh, I seek Your forgiveness for every sin that calls to unbelief, and prolongs indecisiveness in thought, and leads to poverty, and brings on hardship, and prevents prosperity, and rends the covering from over my sins, and prevents ease.

(60) O Allāh, I seek Your forgiveness for every sin that draws nearer [to people] their appointed times of death, and severs hopes [in Your mercy], and spoils good deeds.

﴿٥٧﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ فَهِمْتُهُ، وَصَمْتُ عَنْهُ حَيًّا مِّنْكَ عِنْدَ ذِکْرِیْ، اَوْ کَتَمْتُهُ فِیْ صَدْرِیْ وَعَلِمْتُهُ مِنِّیْ، فَاِنَّکَ تَعْلَمُ السِّرَّ وَاَخْفٰی ﴿٥٧﴾

﴿٥٨﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ یُّبْغِضُنِیْ اِلٰی عِبَادِکَ، وَیَنْفِرُ عَنِّیْ اَوْلِیَائِکَ، اَوْ یُوحِشُنِیْ مِنْ اَهْلِ طَاعَتِکَ، بِوَحْشَةِ الْمَعَاصِیِ وَرُکُوبِ الْحُوبِ، وَارْتِکَابِ الذُّنُوبِ ﴿٥٨﴾

﴿٥٩﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ یَّدْعُوْهُ اِلٰی الْکُفْرِ، وَیُطِیْلُ الْفِکْرَ، وَیُورِثُ الْفَقْرَ، وَیَجْلِبُ الْعُسْرَ، وَیَصُدُّ عَنِ الْخَیْرِ، وَیَهْیِکَ السِّرَّ، وَیَمْنَعُ الْیُسْرَ ﴿٥٩﴾

﴿٦٠﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ یُّدْنِیْ الْاَجَالَ، وَیَقْطَعُ الْاَمَالَ، وَیَشْنِیْ الْاَعْمَالَ ﴿٦٠﴾

(61) O Allāh, I seek Your forgiveness for every sin that pollutes what You have made pure, and exposes of me what You have covered [of my wrongdoings], or makes repulsive what You have beautified in me.

(62) O Allāh, I seek Your forgiveness for every sin because of which Your promise cannot be obtained, and in the presence of which safety from Your wrath cannot be felt, Your mercy cannot descend, and Your permanent favors cannot be attained.

(63) O Allāh, I seek Your forgiveness for every sin in doing which I concealed myself from Your servants in the light of day but openly and daringly opposed You by committing in the darkness of night. This I did while knowing that secrets are open to You, and that the hidden is exposed to You, and that nothing can protect me from Your punishment, nor can anything—neither my wealth nor my children—avail me before You, except that I come to You with a sound heart.

(64) O Allāh, I seek Your forgiveness for every sin that causes forgetfulness of Your remembrance; or that brings on its heel heedlessness of Your warning and drives me to senselessly feel safe from Your devising; or that causes me to despair of the good reward You possess.

﴿٦١﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ یُّدَنِّسُ مَا طَهَّرْتَهُ، وَیُکْشِفُ عَنِّیْ مَا سَتَرْتَهُ، اَوْ یُقَبِّحُ مِنِّیْ مَا زَیَّنْتَهُ، ❀

﴿٦٢﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ لَا یُنَالُ بِهِ عَهْدُكَ، وَلَا یُؤْمَرُ مَعَهُ غَضَبُكَ، وَلَا تَنْزِلُ بِهِ رَحْمَتُكَ، وَلَا تَدُوْمُ مَعِیْ نِعْمَتُكَ ❀

﴿٦٣﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ اَسْتَخْفَيْتُ بِهِ فِی ضَوْءِ النَّهَارِ عَنْ عِبَادِكَ، وَبَارَزْتُكَ بِهِ فِی ظُلْمَةِ اللَّیْلِ جَرَاءَةً مِّنِّیْ عَلَیْكَ، عَلٰی اَنِّیْ اَعْلَمُ اَنَّ السِّرَّ عِنْدَكَ عَلَانِیَّةٌ، وَّاَنَّ الْخَفِیَّةَ عِنْدَكَ بَارِزَةٌ، وَّاَنَّهُ لَا یَمْنَعُنِیْ مِنْكَ مَانِعٌ، وَلَا یَنْفَعُنِیْ عِنْدَكَ نَافِعٌ مِّنْ مَّالٍ وَبَنَیْنٍ، اِلَّا اَنْ اَتِیْتُكَ بِقَلْبٍ سَلِیْمٍ ❀

﴿٦٤﴾ اَللّٰهُمَّ اِنِّیْ اَسْتَغْفِرُكَ لِکُلِّ ذَنْبٍ یُّوْرِثُ النِّسْیَانَ لِذِکْرِكَ، اَوْ یُعَقِّبُ الْغَفْلَةَ عَنْ تَحْذِیْرِكَ، وَیَتِمَادِیْ بِنِیْ اِلَى الْاَمْنِ مِنْ مَّکْرِكَ، اَوْ یُوْیْسِنِیْ مِنْ خَیْرِ مَا عِنْدَكَ ❀

(65) O Allāh, I seek Your forgiveness for every sin that overtook me because I disrespectfully complained and objected to You for withholding Your subsistence from me, and because I turned away from You and inclined instead toward Your [powerless] servants in submissiveness and earnest petition; whereas You had let me hear Your clear statement in Your Book, "But they humbled not themselves to their Lord, nor did they submissively entreat [Him]" [Qur'ān 23:76].

(66) O Allāh, I seek Your forgiveness for every sin that remained with me because, when anxiety struck, I sought aid, succor, and support from someone besides You.

(67) O Allāh, I seek Your forgiveness for every sin to which fear of someone besides You drove me, and it [the fear] called me to earnestly entreat one of Your creation or inclined me to yearn for what others besides You possessed—so I preferred to obey them and disobey You in order to lay hand on what they had, though I was aware that I am in need of You and that I am never free and independent of Your support.

(٦٥) اَللّٰهُمَّ اِنِّىْ اَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ لَّحِقَنِىْ بِسَبَبِ عَثْبِىْ عَلَيْكَ
فِيْ اِحْبَاسِ الرِّزْقِ عَلَيَّ، وَشِكَايَتِيْ مِنْكَ، وَاعْرَاضِيْ عَنْكَ، وَمِيلِىْ
اِلَى عِبَادِكَ بِاِلْسَانِيْكَ لَهُمْ وَالتَّضَرُّعِ اِلَيْهِمْ، وَقَدْ اَسْمَعْتَنِىْ قَوْلَكَ فِى
مُحْكَمِ كِتَابِكَ: فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ❀

(٦٦) اَللّٰهُمَّ اِنِّىْ اَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ لَزِمَنِىْ بِسَبَبِ كُرْبَةٍ اسْتَعْنْتُ
عِنْدَهَا بِغَيْرِكَ، وَاسْتَعْنْتُ عَلَيْهَا بِسِوَاكَ، وَاسْتَمَدَدْتُ بِاَحَدٍ فِيْهَا
دُونَكَ ❀

(٦٧) اَللّٰهُمَّ اِنِّىْ اَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ حَمَلَنِىْ عَلَيْهِ الْخَوْفُ مِنْ غَيْرِكَ،
وَدَعَانِىْ اِلَى التَّضَرُّعِ لِأَحَدٍ مِّنْ خَلْقِكَ، اَوْ اسْتِمَالَنِىْ اِلَى الطَّمَعِ فِيْهَا
عِنْدَ غَيْرِكَ، فَاثَرْتُ طَاعَتَهُ فِىْ مَعْصِيَّتِكَ اسْتِجْلَابًا لِّمَا فِىْ يَدَيْهِ، وَاَنَا
اَعْلَمُ بِحَاجَتِيْ اِلَيْكَ كَمَا لَا غِنَى لِيْ عَنْكَ ❀

(68) O Allāh, I seek Your forgiveness for every sin that my soul made seem to me trivial and small, and continued to make seem insignificant, until it finally entangled me in it.

(69) O Allāh, I seek Your forgiveness for every sin that Your pen recorded and Your knowledge encompassed—every one that I have committed and that I am to commit until the end of my life. I seek Your forgiveness for all my sins: the first and the last, the intentional and the unintentional, the few and the many, the minor and the major, the subtle and the noticeable, the past and the recent, the secret and the open and public—and all those I am to commit throughout my life.

(70) O Allāh, I seek Your forgiveness for every sin of mine. I ask You to forgive me all the injustices against Your servants that You have enumerated against me; for Your servants have against me many claims of violated rights and injustices to which I am held captive. O Allāh, even if these evil deeds of mine are many in number, they are a paltry few in sight of Your forgiveness. O Allāh, any male or female servant of Yours who has against me a claim of injustice, that I forcibly seized from him something

(٦٨) اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ مَثَلَتْ لِي نَفْسِي اسْتِقْلَالَهُ، وَصَوَّرَتْ لِي اسْتِصْغَارَهُ، وَقَلَّلَتْهُ حَتَّى وَرَّطَنِي فِيهِ ❀

(٦٩) اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ جَرَى بِهِ قَلْمُكَ، وَأَحَاطَ بِهِ عِلْمُكَ فِيَّ وَعَلَيَّ إِلَى آخِرِ عُمْرِي، وَلِجَمِيعِ ذُنُوبِي كُلِّهَا، أُولَاهَا وَآخِرُهَا، عَمْدُهَا وَخَطِيئَتُهَا، قَلِيلُهَا وَكَثِيرُهَا، صَغِيرُهَا وَكَبِيرُهَا، دَقِيقُهَا وَجَلِيلُهَا، قَدِيمُهَا وَحَدِيثُهَا، سِرُّهَا وَجَهْرُهَا وَعَلَانِيَتُهَا، وَلَمَّا أَنَا مُذْنِبٌ فِي جَمِيعِ عُمْرِي ❀

(٧٠) اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ لِي، وَأَسْأَلُكَ أَنْ تَغْفِرَ لِي مَا أَحْصَيْتَ عَلَيَّ مِنْ مَظَالِمِ الْعِبَادِ قَبْلِي، فَإِنَّ لِعِبَادِكَ عَلَيَّ حُقُوقًا وَمَظَالِمَ وَأَنَا بِهَا مُرْتَهِنٌ، اللَّهُمَّ وَإِنْ كَانَتْ كَثِيرَةً فَإِنَّهَا فِي جَنْبِ عَفْوِكَ بِسِيرَةٍ، اللَّهُمَّ أَيُّمَا عَبْدٍ مِّنْ عِبَادِكَ أَوْ أَمَةٍ مِّنْ إِمَائِكَ كَانَتْ لَهُ مَظْلَمَةٌ عِنْدِي، قَدْ غَضَبْتُهُ عَلَيْهَا فِي أَرْضِيهِ أَوْ مَالِيهِ أَوْ عَرَضِيهِ أَوْ بَدَنِيهِ، أَوْ غَابَ

(٦٨) اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ مَثَلْتُ لِي نَفْسِي اسْتِقْلَالًا،
وَصَوَّرْتُ لِي اسْتِصْغَارَهُ، وَقَلَّلْتُهُ حَتَّى وَرَّطَنْتَنِي فِيهِ ❀

(٦٩) اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ جَرَى بِهِ قَلَمُكَ، وَأَحَاطَ
بِهِ عِلْمُكَ فِي وَعَلَى إِلَى آخِرِ عُمْرِي، وَلَجَمِيعِ ذُنُوبِي كُلِّهَا، أُولَاهَا
وَأَخِيرَهَا، عَمْدَهَا وَخَطِيئَهَا، قَلِيلَهَا وَكَثِيرَهَا، صَغِيرَهَا وَكَبِيرَهَا،
دَقِيقَهَا وَجَلِيلَهَا، قَدِيمَهَا وَحَدِيثَهَا، سِرَّهَا وَجَهْرَهَا وَعَلَانِيَتَهَا، وَلَمَّا
أَنَا مُذْنِبٌ فِي جَمِيعِ عُمْرِي ❀

(٧٠) اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ لِي، وَأَسْأَلُكَ أَنْ تَغْفِرَ لِي مَا
أَخْصَيْتَ عَلَيَّ مِنْ مَظَالِمِ الْعِبَادِ قَبْلِي، فَإِنَّ لِعِبَادِكَ عَلَيَّ حُقُوقًا وَمَظَالِمَ
وَأَنَا بِهَا مُرْتَهِنٌ، اللَّهُمَّ وَإِنْ كَانَتْ كَثِيرَةً فَإِنَّهَا فِي جَنْبِ عَفْوِكَ يَسِيرَةٌ،
اللَّهُمَّ أَيُّمَا عَبْدٍ مِّنْ عِبَادِكَ أَوْ أَمَةٍ مِّنْ إِمَائِكَ كَانَتْ لَهُ مَظْلَمَةٌ عِنْدِي،
قَدْ غَضَبْتُهُ عَلَيْهَا فِي أَرْضِيهِ أَوْ مَالِيهِ أَوْ عَرَضِيهِ أَوْ بَدَنِيهِ، أَوْ غَابَ

(68) O Allāh, I seek Your forgiveness for every sin that my soul made seem to me trivial and small, and continued to make seem insignificant, until it finally entangled me in it.

(69) O Allāh, I seek Your forgiveness for every sin that Your pen recorded and Your knowledge encompassed—every one that I have committed and that I am to commit until the end of my life. I seek Your forgiveness for all my sins: the first and the last, the intentional and the unintentional, the few and the many, the minor and the major, the subtle and the noticeable, the past and the recent, the secret and the open and public—and all those I am to commit throughout my life.

(70) O Allāh, I seek Your forgiveness for every sin of mine. I ask You to forgive me all the injustices against Your servants that You have enumerated against me; for Your servants have against me many claims of violated rights and injustices to which I am held captive. O Allāh, even if these evil deeds of mine are many in number, they are a paltry few in sight of Your forgiveness. O Allāh, any male or female servant of Yours who has against me a claim of injustice, that I forcibly seized from him something

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of his land or wealth or honor or body—whether he was absent or present, or whether he or his representatives demanded from me compensation for it but neither was I able to return it to him nor did I seek to be pardoned for it—I ask that You, with Your benevolence, generosity, and abundant treasures, satisfy them on my behalf; and do not give them over me power to take away and decrease my good deeds. For indeed, You possess what can satisfy them on my behalf, and I do not. And do not make a way for their bad deeds to overcome my good deeds on the Day of Judgment.

[CONCLUDING PRAYERS]

I seek forgiveness from Allāh—besides Whom there is nothing worthy of worship—the Living, the Self-Subsisting Sustainer of all creation. And I turn to Him seeking forgiveness that increases one hundred million times with every blink of the eye and with every breath, that remains as long as Allāh remains and lasts as long as Allāh lasts; for His Dominion will never—for all of eternity—come to an end, cease, or die away. O Allāh, accept this prayer.

O Allāh, make mine a prayer that meets with Your acceptance and a request that meets with Your blessing. Indeed You have power over all things.

أَوْ حَضَرَ هُوَ أَوْ خَصَمُهُ، يُطَالِبُنِي بِهَا، وَلَمْ أَسْتَطِعْ أَنْ أُرُدَّهَا إِلَيْهِ وَلَمْ
أَسْتَحْلِلْهَا مِنْهُ، فَأَسْأَلُكَ بِكَرَمِكَ وَجُودِكَ وَسِعَةِ مَا عِنْدَكَ، أَنْ
تُرْضِيَهُمْ عَنِّي، وَلَا تَجْعَلَ لَهُمْ عَلَيَّ شَيْئًا مُنْقَصَةً مِنْ حَسَنَاتِي، فَإِنَّ
عِنْدَكَ مَا يُرْضِيهِمْ عَنِّي وَلَيْسَ عِنْدِي مَا يُرْضِيهِمْ، وَلَا تَجْعَلَ يَوْمَ
الْقِيَامَةِ لِسَيِّئَاتِهِمْ عَلَى حَسَنَاتِي سَبِيلًا ❀

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ، اسْتَغْفَرًا
يَزِيدُنِي كُلَّ طَرْفَةِ عَيْنٍ وَتَحْرِيكَةِ نَفْسٍ مِائَةَ أَلْفِ أَلْفٍ ضِعْفٍ، يَدُومُ مَعَ
دَوَامِ اللَّهِ وَيَبْقَى مَعَ بَقَاءِ اللَّهِ، الَّذِي لَا فَنَاءَ وَلَا زَوَالَ وَانْتِقَالَ لِمُلْكِهِ،
أَبَدَ الْأَبْدِينَ وَدَهْرَ الدَّاهِرِينَ، سَرْمَدًا فِي سَرْمَدٍ، اسْتَجِبْ بِاللَّهِ ❀

اللَّهُمَّ اجْعَلْ دُعَاءَ وَافِقَ إِجَابَةٍ، وَمَسْأَلَةً وَافَقَتْ مِنْكَ عَطِيَّةً، إِنَّكَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ❀

O Allāh, send blessings on our Master Muḥammad, and upon the family of our Master Muḥammad, and upon his Companions; and grant them abundant peace. Grant them abundant blessings and peace that remain as long as You remain and last as long as You last, that have bounds only You can know—blessings that please You and him, and by which You are pleased with us, O Lord of the worlds! And for this, all praise is due to Allāh.

Glory to your Lord, the Lord of All-Eminence, [who is far above] what they claim. And peace be upon all the Messengers. And all Praise is due to Allāh, the Lord and Cherisher of the Worlds.

[CONCLUDING NOTES]

[‘Allāma Quṭb al-Dīn states:] “Here end ‘the prayers for forgiveness that save from the Hellfire,’ attributed to Ḥasan al-Baṣrī. I have quoted them from numerous editions. I also came across one edition of these prayers, at the beginning of which was mentioned that they had been related from our master, the leader of the faithful, ‘Alī [ibn Abī Ṭālib] (may Allāh ennoble his face and be pleased with him), and that he would recite them in the latter part of each night. It has been related that the latter part of the night until the rise of dawn

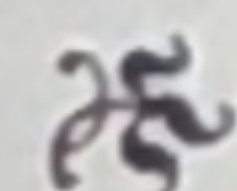
اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَصَحْبِهِ وَسَلَّمَ
تَسْلِيمًا كَثِيرًا، صَلَاةً دَائِمَةً بِدَوَامِكَ بَاقِيَةً بِبَقَائِكَ، لَا مُنْتَهَى لَهَا دُونَ
عِلْمِكَ، صَلَاةً تُرَضِيكَ وَتُرْضِيهِ وَتَرْضَى بِهَا عَنَّا، يَا رَبَّ الْعَالَمِينَ
وَسَلِّمْ كَذَلِكَ، وَالْحَمْدُ لِلَّهِ عَلَى ذَلِكَ ❀

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَى الْمُرْسَلِينَ
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ❀

is the most superior time for invoking Allāh for forgiveness. Also, in many narrations, it is mentioned that the most complete formula for seeking forgiveness is to do so seventy times.

I ask from all the believers who come across these prayers and benefit from them, that they not forget me in their good prayers and that they seek forgiveness for me. [The translator and publisher requests the same.] We hope from Allāh that He forgive us all."

TRANSLITERATION



1. Allāhumma innī astaghfiruka li kulli dhambin qawiya 'alayhi badanī bi 'āfiyatik(a), wa nālat-hu qudratī bi faḍli ni'matik(a), wa 'mbasaṭat ilayhi yadī bi si-'ati rizqik(a), wa 'htajabtu 'anī 'n-nāsi bi sirrik(a), wa 'ttakaltu fihi 'inda khawfi minka 'alā amānik(a), wa wathiqtu min saṭwatika 'alayya fihi bi ḥilmik(a), wa 'awwaltu fihi 'alā karami wajhika wa 'afwik(a). Fa ṣalli yā Rabbi wa sallim wa bārik 'alā Sayyidinā Muḥammad(iw), wa 'alā āli Sayyidinā Muḥammad(iw), wa ḡfirhu li yā Khayra 'l-ghāfirīn(a).
2. Allāhumma innī astaghfiruka li kulli dhambiy yad'ū ilā ghaḍabik(a), aw yudnī min sakhatik(a), aw yamīlu bī ilā mā nahaytanī 'anh(u), aw yubā-'idunī 'ammā da-'awtanī ilayh(i).
3. Allāhumma innī astaghfiruka li kulli dhambin aslamtu ilayhi aḥadam min khalqika bi ghawāyatī, aw khada'tuhū bi ḥīlatī, fa 'allamtuhū minhu mā jahil(a), wa zayyantuhū lahū mā qad 'alim(a), wa laqituka ghadam bi awzārī wa awzārim ma-'a awzārī.
4. Allāhumma innī astaghfiruka li kulli dhambiy yad'ū ila 'l-ghay-

y(i), wa yuḍillu 'ani 'r-rushd(i), wa yuqillu 'l-wafr(a), wa yamḥaqu 't-tālida(ta), wa yukhmilu 'dh-dhikr(a), wa yuqillu 'l-'adad(a).

5. Allāhumma innī astaghfiruka li kulli dhambin at'abtu fihi jawāriḥi fi laylī wa nahārī, wa qadi 'statartu ḥayā'am min 'ibādika bi sitrik(a), wa lā sitra illā mā satartanī bih(i).

6. Allāhumma innī astaghfiruka li kulli dhambin qaṣadanī bihī a'dā'i li hatkī, fa šarafta kaydahum 'annī, wa lam tu-'inhum 'alā faḍiḥati ka'annī laka muṭī-(uw), wa naṣartanī ḥattā ka'annī laka waliyy(un). Wa ilā matā, yā Rabbi, a'šī fa tumhilunī? Wa ṭalamā 'aṣaytuka fa lam tu'akhidhnī, wa sa'altuka 'alā sū'i fi'lī fa a'ṭaytanī, fa ayyu shukriy yaqūmu 'indaka bi ni'matim min ni-'amika 'alayy(a).

7. Allāhumma innī astaghfiruka li kulli dhambin qaddamtu ilayka tawbatī minh(u), wa wājahtuka bi qasamī bik(a), wa ashattu 'alā nafsī bi dhālika awliyā'aka min 'ibādika anni ghayru 'ā'idin ilā ma'ṣiyatik(a), fa lammā qaṣadanī ilayhi bi kaydihi 'sh-shayṭān(u), wa māla bī ilayhi 'l-khudhlān(u), wa da-'atnī nafsī ila 'l-'iṣyan(i), istartu ḥayā'am min 'ibādika jarā'atam minnī 'alayk(a), wa ana a'lamu annahū lā yukinnunī minka sitruw wa lā bāb(uw), wa lā yahjubu nazaraka ḥijāb(un), fa khālaftuka fi 'l-ma'ṣiyati ilā mā nahaytanī 'anh(u), thumma mā kashafta 's-sitr(a), wa sāwaytanī bi awliyā'ik(a), ka'annī lā azālu laka muṭī-'aw, wa ilā amrika musri-'aw, wa min wa-'idika fāzi-'an, fa labistu 'alā 'ibadik(a), wa lā ya'lamu sarīrati ghayruk(a), fa lam tasimnī bi ghayri simatihim, bal asbaghta 'alayya mithla ni'matihim, thumma faḍḍaltanī bi dhālika 'alayhim ka'annī

'indaka fi darajatihim, wa mā dhāka illā li ḥilmika wa faḍli ni'matika faḍlam minka 'alayy(a). Fa laka 'l-ḥamdu yā Mawlāy(a). Fa a'saluka yā Allāhu kamā satartahū 'alayya fi 'd-dunyā, allā tafḍaḥanī bihī yawma 'l-qiyāmati, yā Arḥama 'r-rāḥimīn(a).

8. Allāhumma innī astaghfiruka li kulli dhambin sahirtu fihi laylati fi ladhḍhatī, fi 't-ta'annī li ityānihī wa 't-takhalluṣi ilā wujūdihi wa taḥṣīlih(i), ḥattā idhā aṣbaḥtu ḥaḍartu ilayka bi ḥilyati 'ṣ-ṣāliḥīn(a), wa ana mudmirun khilāfa riḍāka, yā Rabba 'l-'ālamīn(a).

9. Allāhumma innī astaghfiruka li kulli dhambin ḡalamtu bi sababihī waliyyam min awliyā'ik(a), wa naṣartu bihī 'aduwwam min a'dā'ik(a), aw takallamtu fihi li ghayri maḥabbatik(a), aw nahadtū fihi ilā ghayri tā'atik(a), aw dhahabtu fihi ilā ghayri amrik(a).

10. Allāhumma innī astaghfiruka li kulli dhambiy yūriṭhu 'd-daḡhnā(a), wa yuḥillu 'l-balā'(a), wa yushmitu 'l-a'dā'(a), wa yak-shifu 'l-ghīṭā(a), wa yaḥbisu 'l-qatṛa mina 's-samā'(i).

11. Allāhumma innī astaghfiruka li kulli dhambin alḥānī 'ammā ḥadaytanī ilayh(i), wa amartanī bihī aw nahaytanī 'anh(u), aw dalaltanī 'alayhi mimmā fihi 'l-ḥaḡḡu lī, wa 'l-bulūghu ilā riḍāka wa 'tibā-'u maḥabbatika wa īthāru 'l-qurbi mink(a).

12. Allāhumma innī astaghfiruka li kulli dhambin nasīṭuhū fa aḥṣaytah(ū), wa tahāwantu bihī fa athbattah(ū), wa jāhartuka bihī fa satartahū 'alayy(a), wa law tubtu ilayka minhu la ghafartah(ū).

13. Allāhumma innī astaghfiruka li kulli dhambin tawaqqa'tu minka

qabla 'nqidā'ihī ta'jīla 'l-'uqūba(ti), fa amhaltanī wa asbalta 'alayya sitran, fa lam ālu fī hatkihī 'annī juhda.

14. Allāhumma innī astaghfiruka li kulli dhambin nahaytanī 'anhu fa khālaftuka ilayh(i), wa ḥadhdhartanī iyyāhu fa aqamtu 'alayh(i), wa qabbaḥtahū 'alayya fa zayyanat-hu lī nafsī.

15. Allāhumma innī astaghfiruka li kulli dhambiy yaṣrifu 'annī raḥmatak(a), aw yuḥillu bī niqmatak(a), aw yaḥrimunī karāmatak(a), aw yuzīlu 'annī nī'matak(a).

16. Allāhumma innī astaghfiruka li kulli dhambin 'ayyartu bihi aḥadam min khalqik(a), aw qabbaḥtu min fī'li aḥadim mim bariyyatik(a), thumma taqaḥḥamtu 'alayhi wa 'ntahaktuhū jarā'atam minnī 'alayk(a).

17. Allāhumma innī astaghfiruka li kulli dhambin tubtu ilayka minhu wa aqdamtu 'alā fī'lih(i), fa 'staḥyaytu minka wa ana 'alayh(i), wa raḥibtuka wa ana fih(i), thumma 'staqaltuka minhu wa 'uttu ilayh(i).

18. Allāhumma innī astaghfiruka li kulli dhambin tawarraka 'alayya wa wajaba fī shay'in fa-'altuhū bi sababi 'ahdin 'ahittuka 'alayh(i), aw 'aqdin 'aqattuhū lak(a), aw dhimmatin ālaytu bihā min ajlika li aḥadim min khalqik(a), thumma naqaḍtu dhālika min ghayri ḍarūratil lazimatnī fih(i), bali 'stanzalanī 'ani 'l-wafā'i bihi 'l-baṭar(u), wa as-khaṭanī 'ar ri-'āyatihi 'l-ashar(u).

19. Allāhumma innī astaghfiruka li kulli dhambil laḥiqanī bi sababi

nī'matin an'amta bihā 'alayy(a), fa taqawwaytu bihā 'alā ma-'āṣik(a), wa khālaftu fihā amrak(a), wa aqdamtu bihā 'alā wa-'īdik(a).

20. Allāhumma innī astaghfiruka li kulli dhambin qaddamtu fihī shahwatī 'alā ṭā-'atik(a), wa āthartu fihī maḥabbatī 'alā amrik(a), fa arḍaytu nafsī bi ghaḍabik(a), wa 'arrattuhā li sakhaṭik(a), idh nahaytanī wa qaddamta ilayya fihī indhāraka wa taḥajjajta 'alayya fihī bi wa-'īdik(a), wa astaghfiruka 'Llāhumma wa atūbu ilayk(a).

21. Allāhumma innī astaghfiruka li kulli dhambin 'alimtuḥu min nafsī fa ansaytuhū aw dhakartuh(ū), aw ta-'ammattuhū aw akhṭa'tu fih(i), wa huwa mimmā lā ashukku annaka musā'ilī 'anh(u), wa anna nafsī bihī murtahinatul ladayk(a), wa in kuntu qad nasituhū wa gha-falar 'anhu nafsī.

22. Allāhumma innī astaghfiruka li kulli dhambiw wājahtuka fihī wa qad ayqantu annaka tarānī 'alayh(i), fa nawaytu an atūba ilayka minh(u), wa unsītu an astaghfiruka minh(u), ansānīhi 'sh-shayṭān(u).

23. Allāhumma innī astaghfiruka li kulli dhambin dakhaltu fihī bi ḥusni ḡannī fika annaka lā tu-'adhdhibunī 'alayh(i), wa rajawtuka li maghfiratihī fa aqdamtu 'alayh(i), wa qad 'awwaltu nafsī 'alā ma'rifatī bi karamika allā tafḍaḥanī bihī ba'da idh satartahū 'alayy(a).

24. Allāhumma innī astaghfiruka li kulli dhambini 'stawjabtu bihī minka radda 'd-du-'ā'(i), wa ḥirmāna 'l-ijābati wa khaybata ṭ-ṭama'(i), wa 'inqiṭā-'a 'r-rajā'(i).

25. Allāhumma innī astaghfiruka li kulli dhambiy yūriṭhu 'l-asqāma wa 'd-dinā, wa yūjibu 'n-niqama wa 'l-balā'(a), wa yakūnu yawma 'l-qiyamati ḥasrataw wa nadāma(tan).

26. Allāhumma innī astaghfiruka li kulli dhambiy yu-'aqqibu 'l-ḥasra(ta), wa yūriṭhu 'n-nadāma(ta), wa yaḥbisu 'r-rizq(a), wa yaruddu 'd-du-'ā'(a).

27. Allāhumma innī astaghfiruka li kulli dhambim madaḥtuhū bi lisānī, aw aḍmartuhū bi janānī, aw hashshat ilayhi nafsī, aw athbartuhū bi lisānī, aw ataytuhū bi fi-'ālī, aw katabtuhū bi yadī, awi 'rtakabtuhū aw arkabtu fihi 'ibādak(a).

28. Allāhumma innī astaghfiruka li kulli dhambin khalawtu bihī fi laylī wa nahārī, wa arkhayta fihi 'alayya 's-sitāra ḥaythu lā yarānī fihi illā anta yā Jabbār(u), fa 'rtābat nafsī fih(i), wa taḥayyartu bayna tarkī lahū bi khawfika wa 'ntihākī lahū bi ḥusnī 'z-zanni fik(a), fa sawwalat li nafsī 'l-iqdāma 'alayh(i), wa ana 'ārifun bi ma'ṣiyatī fihi lak(a).

29. Allāhumma innī astaghfiruka li kulli dhambini 'staqlaltuhū fa 'sta'zamtaḥ(ū), wa 'staḡhartuhū fa 'stakbartah(ū), wa warraṭanī fihi jahli bih(i).

30. Allāhumma innī astaghfiruka li kulli dhambin aḍlaltu bihī aḥadam min khalqik(a), aw asa'tu bihī ilā aḥadim mim bariyyatik(a), aw zayyanat-hu li nafsī, aw ashartu bihī ilā ḡhayrī, aw dalaltu 'alayhi siwāy(a), wa aṣrartu 'alayhi bi 'amdī, aw aqamtu 'alayhi bi jahli.

31. Allāhumma innī astaghfiruka li kulli dhambin khuntu bihī

amānatī, aw aḥsanat li nafsī fi 'lah(ū), aw akḥṭa'tu bihī 'alā badanī, aw qaddamtu fihi 'alayka shahwatī, aw kaththartu fihi ladhḥatī, aw sa-'aytu fihi li ḡhayrī, awi 'stagħwaytu ilayhi man tāba-'anī, aw kābartu fihi mam māna-'anī, aw qahartu 'alayhi man ḡhalabanī, aw ḡhalabtu 'alayhi bi ḥīlatī, awi 'stazallanī ilayhi maylī.

32. Allāhumma innī astaghfiruka li kulli dhambini 'sta-'antu 'alayhi bi ḥīlatin tudnī min ḡhaḍabik(a), awi 'staḡhartu bi nayliḥī 'alā ahli ṭā-'atik(a), awi 'stalamtu bihī aḥadam min khalqika ilā ma'ṣiyatika aw rumtuh(ū), wa ra'aytu bihī 'ibādaka aw labistu 'alayhi bi fi-'ālī ka'annī bi ḥīlatī urīduk(a), wa 'l-murādu bihī ma'ṣiyatuk(a), wa 'l-hawā munṣarifun 'an ṭā-'atik(a).

33. Allāhumma innī astaghfiruka li kulli dhambin katabtahū 'alayya bi sababī 'ujbin kāna minnī bi nafsī, aw riya'in, aw sum-'atin, aw ḥiqdin, aw shaḥnā'in, aw khiyānatin, aw khuyalā'a, aw farāḥin, aw marāḥin, aw 'anadin, aw ḥasadin, aw asharin, aw baṭarin, aw ḥamiyyatin, aw 'aṣabiyyatin, aw riḍā'in, aw rajā'in, aw shuḥḥin, aw sakḥā'in, aw ḡulmin, aw ḥīlatin, aw sariqatin, aw kadhibin, aw ḡhibatin, aw lahwin, aw laghwin, aw namīmatin, aw lā'bin, aw naw-'im mina 'l-anwā-'i mimma yuktasabu bi mithliḥi 'dh-dhunūb(u), wa yakūnu fi 'ttibā-'ihi 'l-'aṭabu wa 'l-ḥūb(u).

34. Allāhumma innī astaghfiruka li kulli dhambir rahibtu fihi siwāk(a), wa 'ādaytu fihi awliyā'ak(a), wa wālaytu fihi a'dā'ak(a), wa khadhaltu fihi aḥibbā'ak(a), wa ta-'arraḍtu li shay'im min ḡhaḍabik(a).

35. Allāhumma innī astaghfiruka li kulli dhambin sabaqa fi 'ilmika annī fā-'iluhū bi qudratika 'llatī qadarta bihā 'alayya wa 'alā kulli shay'(in).
36. Allāhumma innī astaghfiruka li kulli dhambin tubtu ilayka minhu thumma 'uttu fih(i), wa naqaḍtu fihī 'l-'ahda fimā baynī wa baynaka jarā'atam minnī 'alayka li ma'rifatī bi 'afwik(a).
37. Allāhumma innī astaghfiruka li kulli dhambin adnānī min 'adhābik(a), aw an'ānī min thawābik(a), aw ḥajaba 'annī raḥmatak(a), aw kaddara 'alayya ni'matak(a).
38. Allāhumma innī astaghfiruka li kulli dhambin ḥalaltu bihī 'aqdan shadattah(ū), aw shadattu bihī 'aqdan ḥalaltahū bi khayriw wa-'attah(ū), fa laḥiqanī shuḥḥun fi nafsī, ḥurimtu bihī khayran astahiqquhū aw ḥaramtu bihī nafsān tastahiqquh(ū).
39. Allāhumma innī astaghfiruka li kulli dhambini 'rtakabtuhū bi shumūli 'āfiyatik(a), aw tamakkantu minhu bi faḍli ni'matik(a), aw taqawwaytu bihī 'alā daf-'i niqmatika 'annī, aw madattu ilayhi yadī bi sābighi rizqik(a), aw khayrin arattu bihī wajhaka 'l-karīm(a), fa khālaṭanī fihī shuḥḥu nafsī bi mā laysa fihī riḍāk(a).
40. Allāhumma innī astaghfiruka li kulli dhambin da-'ānī ilayhi 'r-rukhaṣu awī 'l-ḥirṣ(u), fa raghibtu fihī wa ḥalaltu li nafsī mā huwa muḥarramun 'indak(a).
41. Allāhumma innī astaghfiruka li kulli dhambin khafiya 'alā khal-

- qika wa lam ya'zub 'ank(a), fa 'staqaqtuka minhu fa aqaltanī, thumma 'uttu fihī fa satartahū 'alayy(a).
42. Allāhumma innī astaghfiruka li kulli dhambin khaṭawtu ilayhi bi rijli, aw madattu ilayhi yadī, aw ta'ammaltuhū bi baṣarī, aw asghaytu ilayhi bi udhunī, aw naṭaqtu bihī bi lisānī, aw atlaftu fihī mā razaqtanī, thumma 'starzaqtuka 'alā 'iṣyānī fa razaqtanī, thumma 'stantu bi rizqika 'alā 'iṣyānika fa satarta 'alayy(a), thumma sa'altuka 'z-ziyadata fa lam taḥrimnī, thumma jāhartuka ba'da 'z-ziyādati fa lam tafdaḥnī, fa lā azālu muṣirran 'alā ma'ṣiyatika wa lā tazālu 'ā'idan 'alayya bi ḥilmika wa karamika, yā Akrama 'l-akramīn(a).
43. Allāhumma innī astaghfiruka li kulli dhambiy yūjibu ṣaghīruhū alima 'adhābik(a), wa yuḥillu kabīruhū shadīda 'iqābik(a), wa fi ṣyānīhi ta'jilu niqmatik(a), wa fi 'l-iṣrārī 'alayhi zawālu ni'matik(a).
44. Allāhumma innī astaghfiruka li kulli dhambil lam yaṭṭali' 'alayhi aḥadun siwāk(a), wa lam ya'lam bihī aḥadun ghayruk(a), mimmā lā yunjinī minhu illā 'afwuk(a), wa lā yasa-'uhū illā maghfiratuka wa ḥilmuk(a).
45. Allāhumma innī astaghfiruka li kulli dhambiy yuzīlu 'n-ni'am(a), wa yuḥillu 'n-niqam(a), wa yahtiku 'l-ḥaram(a), wa yuṭīlu 's-saqam(a), wa yu-'ajjilu 'l-alam(a), wa yūrithu 'n-nadam(a).
46. Allāhumma innī astaghfiruka li kulli dhambiy yamḥaqu 'l-ḥasanāt(i), wa yuḍā-'ifu 's-sayyī'āt(i), wa yuḥillu 'n-naqamāt(i), wa yughḍibuka yā Rabba 's-samāwāt(i).

47. Allāhumma innī astaghfiruka li kulli dhambin anta aḥaqqu bi maghfiratihī idh kunta awlā bi sitrih(i), fa innaka Ahlu 't-taqwā wa Ahlu 'l-maghfira(ti).
48. Allāhumma innī astaghfiruka li kulli dhambin ḡalamtu bi sababihī waliyyam min awliyā'ika musā'adatal li a'dā'ik(a), wa maylam ma'a ahli ma'ṣiyatika 'alā ahli ṡā'atik(a).
49. Allāhumma innī astaghfiruka li kulli dhambin albasanī kathratu inhimākī fihi dhilla(taw), wa āyasanī min wujūdi raḥmatik(a), aw qaṣura bī 'l-ya'su 'ani 'r-rujū'i ilā ṡā'atik(a), li ma'rifatī bi 'aẓīmī jurmī wa sū'i ḡannī bi nafsī.
50. Allāhumma innī astaghfiruka li kulli dhambin awrathani 'l-halakata law lā ḥilmuka wa raḥmatuk(a), wa adkhalanī dāra 'l-bawāri law lā ni'matuk(a), wa salaka bī sabīla 'l-ghayyi law lā irshāduk(a).
51. Allāhumma innī astaghfiruka li kulli dhambiy yakūnu fi 'jtirāhihi qat'u 'r-raǧā'(i), wa raddu 'd-du-ā'(i), wa tawāturu 'l-balā'(i), wa tarādufu 'l-humūm(i), wa taḡā-ufu 'l-ghumūm(i).
52. Allāhumma innī astaghfiruka li kulli dhambiy yaruddu 'anka du-ā'i, wa yuṡīlu fi sakḡatika 'anā'i, aw yuqṡiru 'anka amalī.
53. Allāhumma innī astaghfiruka li kulli dhambiy yumītu 'l-qalb(a), wa yush'īlu 'l-karb(a), wa yushghīlu 'l-fikr(a), wa yurḡī 'sh-shayṡān(a), wa yus-khiṡu 'r-Raḥmān(a).
54. Allāhumma innī astaghfiruka li kulli dhambiy yu-āqqibu 'l-ya'sa

- mir raḥmatik(a), wa 'l-qunūṡa mim maghfiratik(a), wa 'l-ḥirmāna min si-ati mā 'indak(a).
55. Allāhumma innī astaghfiruka li kulli dhambin amqattu 'alayhi nafsī ijlāl lak(a), wa aḡhartu laka 't-tawbata fa qabilt(a), wa sa'altuka 'l-afwa fa 'afawt(a), thumma a-ādanī 'l-hawā ilā mu-āwadatī ṡama'an fi si-ati raḥmatika wa karami 'afwik(a), nāsiyal li wa-īdika rājiyal li jamīli wa'dik(a).
56. Allāhumma innī astaghfiruka li kulli dhambiy yūriṡu sawāda 'l-wajhi yawma tabyaḡḡu wujūhu awliyā'ika wa taswaddu wujūhu a'dā'ik(a), idh aqbala ba'ḡhum 'alā ba'ḡiy yatalāwamūn(a), fa taqūl(u): li takḡṡimū ladayya wa qad qaddamtu ilaykum bi 'l-wa-īd(i).
57. Allāhumma innī astaghfiruka li kulli dhambin fahimtuh(ū), wa ṡamattu 'anhu ḡayā'am minka 'inda dhikrih(i), aw katamtuhū fi ṡadri wa 'alimtahū minnī, fa innaka ta'lamu 's-sirra wa akhfā.
58. Allāhumma innī astaghfiruka li kulli dhambiy yubghīḡunī ilā 'ibādik(a), wa yunaffiru 'annī awliyā'ak(a), aw yūḡi-shunī min ahli ṡā'atik(a), bi waḡshati 'l-ma-āṡī wa rukūbi 'l-ḡūbi wa 'rtikābi 'dh-dhunūb(i).
59. Allāhumma innī astaghfiruka li kulli dhambiy yad-ū ilā 'l-kuf-r(i), wa yuṡīlu 'l-fikr(a), wa yūriṡu 'l-faqr(a), wa yaǧlibu 'l-usr(a), wa yaṡuddu 'ani 'l-khayr(i), wa yaḡtiku 's-sitr(a), wa yamna-ū 'l-yusr(a).
60. Allāhumma innī astaghfiruka li kulli dhambiy yudni 'l-āǧāl(a), wa yaḡṡa-ū 'l-āmāl(a), wa yashīnu 'l-a'māl(a).

47. Allāhumma innī astaghfiruka li kulli dhambin anta aḥaqqu bi maghfiratihī idh kunta awlā bi sitrih(i), fa innaka Ahlu 't-taqwā wa Ahlu 'l-maghfira(ti).

48. Allāhumma innī astaghfiruka li kulli dhambin ḡalamtu bi sababihī waliyyam min awliyā'ika musā'adatal li a'dā'ik(a), wa maylam ma'a ahli ma'ṣiyatika 'alā ahli ṭā'atik(a).

49. Allāhumma innī astaghfiruka li kulli dhambin albasanī kathratu inhimākī fihi dhilla(taw), wa āyasanī min wujūdi raḥmatik(a), aw qaṣura bī 'l-ya'su 'ani 'r-rujū'i ilā ṭā'atik(a), li ma'rifatī bi 'azīmi jurmī wa sū'i ḡannī bi nafsī.

50. Allāhumma innī astaghfiruka li kulli dhambin awrathani 'l-halakata law lā ḥilmuka wa raḥmatuk(a), wa adkhalanī dāra 'l-bawāri law lā ni'matuk(a), wa salaka bī sabīla 'l-ghayyi law lā irshāduk(a).

51. Allāhumma innī astaghfiruka li kulli dhambiy yakūnu fi 'jtirāhihi qat'u 'r-rajā'(i), wa raddu 'd-du-ā'(i), wa tawāturu 'l-balā'(i), wa tarādufu 'l-humūm(i), wa taḡdā-ufu 'l-ghumūm(i).

52. Allāhumma innī astaghfiruka li kulli dhambiy yaruddu 'anka du-ā'i, wa yuṭīlu fi sakḥatika 'anā'i, aw yuqṣīru 'anka amalī.

53. Allāhumma innī astaghfiruka li kulli dhambiy yumītu 'l-qalb(a), wa yush'ilu 'l-karb(a), wa yushghilu 'l-fikr(a), wa yurḡī 'sh-shayṭān(a), wa yus-khiṭu 'r-Raḥmān(a).

54. Allāhumma innī astaghfiruka li kulli dhambiy yu-āqqibu 'l-ya'sa

mir raḥmatik(a), wa 'l-qunūṭa mim maghfiratik(a), wa 'l-ḥirmāna min si-ati mā 'indak(a).

55. Allāhumma innī astaghfiruka li kulli dhambin amqattu 'alayhi nafsī ijlālal lak(a), wa aḡhartu laka 't-tawbata fa qabilt(a), wa sa'altuka 'l-afwa fa 'afawt(a), thumma a-ādanī 'l-hawā ilā mu-āwadati ṭama'an fi si-ati raḥmatika wa karami 'afwik(a), nāsiyal li wa-īdika rājiyal li jamīli wa'dik(a).

56. Allāhumma innī astaghfiruka li kulli dhambiy yūriṭhu sawāda 'l-wajhi yawma tabyaḡḡdu wujūhu awliyā'ika wa taswaddu wujūhu a'dā'ik(a), idh aqbala ba'ḡduhum 'alā ba'ḡdiy yatalāwamūn(a), fa taqūl(u): lā takhtaṣimū ladayya wa qad qaddamtu ilaykum bi 'l-wa-īd(i).

57. Allāhumma innī astaghfiruka li kulli dhambin fahimtuh(ū), wa ṣamattu 'anhu ḡayā'am minka 'inda dhikrih(i), aw katamtuhū fi ṣadri wa 'alimtahū minnī, fa innaka ta'lamu 's-sirra wa akhfā.

58. Allāhumma innī astaghfiruka li kulli dhambiy yubghidunī ilā 'ibādik(a), wa yunaffiru 'annī awliyā'ak(a), aw yūḡi-shunī min ahli ṭā'atik(a), bi waḡshati 'l-ma-āṣī wa rukūbi 'l-ḡūbi wa 'rtikābi 'dh-dhunūb(i).

59. Allāhumma innī astaghfiruka li kulli dhambiy yad-ū ilā 'l-kuf-r(i), wa yuṭīlu 'l-fikr(a), wa yūriṭhu 'l-faqr(a), wa yajlibu 'l-usr(a), wa yaṣuddu 'ani 'l-khayr(i), wa yahtiku 's-sitr(a), wa yamna-ū 'l-yusr(a).

60. Allāhumma innī astaghfiruka li kulli dhambiy yudni 'l-ājal(a), wa yaḡṭa-ū 'l-āmāl(a), wa yashīnu 'l-a'māl(a).

61. Allāhumma innī astaghfiruka li kulli dhambiy yudannisu mā ṭahhartah(ū), wa yakshifu ‘annī mā satartah(ū), aw yuqabbihu minnī mā zayyantah(ū).
62. Allāhumma innī astaghfiruka li kulli dhambil lā yunālu bihī ‘ahduk(a), wa lā yu‘manu ma‘ahū ghaḍabuk(a), wa lā tanzilu bihī raḥmatuk(a), wa lā tadūmu ma-‘ī nī‘matuk(a).
63. Allāhumma innī astaghfiruka li kulli dhambini ‘stakhfaytu bihī fi ḍaw’i ‘n-nahāri ‘an ‘ibādik(a), wa bāraztuka bihī fi ḡulmati ‘l-layli jarā‘atam minnī ‘alayk(a), ‘alā annī a‘lamu anna ‘s-sirra ‘indaka ‘alāniya(tun), wa anna ‘l-khafiyyata ‘indaka bāriza(tun), wa annahū lā yamna-‘unī minka māni-‘(un), wa lā yanfa-‘unī ‘indaka nāfi-‘um mim māliw wa banīn(a), illā an ataytuka bi qalbin salīm(in).
64. Allāhumma innī astaghfiruka li kulli dhambiy yūriṭhu ‘n-nisyāna li dhikrik(a), aw yu-‘aqqibu ‘l-ghaflata ‘an taḥdhīrik(a), wa yatamādā bī ila ‘l-amni mim makrik(a), aw yu‘ayyisunī min khayri mā ‘indak(a).
65. Allāhumma innī astaghfiruka li kulli dhambil laḥiqanī bi sababi ‘atbī ‘alayka fi iḥbāsi ‘r-rizqi ‘alayy(a), wa shikāyatī mink(a), wa i‘rāḍi ‘ank(a), wa maylī ilā ‘ibādika bi ‘l-istikānati lahum, wa ‘t-taḍarru-‘i ilayhim, wa qad asma‘tanī qawlaka fi muḥkami kitābik(a): fama ‘stakānū li Rabbihim wa mā yataḍarra-‘ūn(a).
66. Allāhumma innī astaghfiruka li kulli dhambil lazimanī bi sababi

- kurbatini ‘sta-ghathtu ‘indahā bi ghayrik(a), wa ‘sta-‘antu ‘alayhā bi siwāk(a), wa ‘stamdattu bi aḥadin fihā dūnak(a).
67. Allāhumma innī astaghfiruka li kulli dhambin ḥamalanī ‘alayhi ‘l-khawfu min ghayrik(a), wa da-‘ānī ila ‘t-taḍarru-‘i li aḥadim min khalqik(a), awi ‘stamālanī ila ‘ṭ-ṭama-‘i fimā ‘inda ghayrik(a), fa ‘ithartu ṭā-‘atahū fi ma‘ṣiyatika ‘stijlābal limā fi yadayh(i), wa ana ‘lamu bi ḥājatī ilayka kamā lā ghinā lī ‘ank(a).
68. Allāhumma innī astaghfiruka li kulli dhambim maththalat li nafsi ‘stiqlālah(ū), wa ṣawwarat li ‘stisghārah(ū), wa qallalat-hu ḥattā warraṭatnī fih(i).
69. Allāhumma innī astaghfiruka li kulli dhambin jarā bihī qalamuk(a), wa aḥāṭa bihī ‘ilmuka fiyya wa ‘alayya ilā ākhiri ‘umrī, wa li jamī-‘i dhunūbī kullihā, awwalihā wa ākhirihā, ‘amdihā wa khaṭa‘ihā, qalīlihā wa kathīrihā, ṣaghīrihā wa kabīrihā, daqīqihā wa jalīlihā, qadīmihā wa ḥadīthihā, sirrihā wa jahrihā wa ‘alāniyatihā, wa limā ana mudhnibun fi jamī-‘i ‘ūmrī.
70. Allāhumma innī astaghfiruka li kulli dhambil lī, wa aṣāluka an taghfira lī mā aḥṣayta ‘alayya min maḡālimi ‘l-‘ibādi qibālī, fa inna li ‘ibādika ‘alayya ḥuqūqan wa maḡālīma wa ana bihā murtahin(un). Allāhumma wa in kānat kathīratan fa innahā fi jambi ‘afwika yasīra(tun). Allāhumma ayyumā ‘abdim min ‘ibādika aw amatim min imā‘ika kānat lahū maḡlimatun ‘indī, qad ghaṣabtuhū ‘alayhā fi arḍihī aw mālihī aw ‘irḍihī aw badanih(i), aw ghāba aw ḥaḍara huwa aw khaṣmuhū yuṭālibunī bihā wa lam astaṭi‘ an aruddahā ilayhi wa

lam astahlilhā minh(u), fa as'aluka bi karamika wa jūdika wa si'ati mā 'indak(a), an turđiyahum 'annī, wa lā taj'al lahum 'alayya shay'am munaqqiṣatam min ḥasanātī, fa inna 'indaka mā yurđihim, wa laysa 'indī mā yurđihim, wa lā taj'al yawma 'l-qiyāmati li sayyi'ātihim 'alā ḥasanātī sabīlan.

Astaghfiru 'Llāha 'lladhī lā ilāha illā Huwa 'l-Ḥayyu 'l-Qayyūmu wa atūbu ilayh(i), 'stighfāray yazīdu fī kulli ṭarfati 'ayniw wa taḥrikati nafsīm mi'ata alfi alfi dī'f(iy), yadūmu ma-'a dawāmi 'Llāhi wa yabqā ma-'a baqā'i 'Llāh(i), 'lladhī lā fanā'a wa lā zawāla wa 'ntiqāla li mulkih(i), abada 'l-ābidīna wa dahra 'd-dāhirīn(a), sarmadan fī sarmad(in), istajib bi 'Llāh(i).

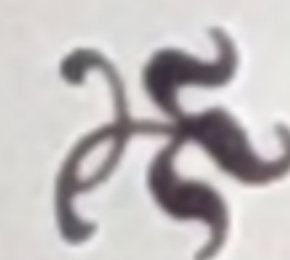
Allāhumma j'al du-'āaw wāfaqa ijāba(taw), wa ma'salataw wāfaqat minka 'aṭiyya(tan), innaka 'alā kulli shay'in qadīr(un).

Allāhumma ṣalli 'alā Sayyidinā Muḥammadiw wa 'alā āli Sayyidinā Muḥammadiw wa ṣaḥbihī wa sallim taslīman kathīran, ṣalātan dā'imatam bi dawāmika bāqiyatam bi baqā'ik(a), lā muntahā lahā dūna 'ilmik(a), ṣalātan turđika wa turđihi wa tarđā bihā annā, ya Rabba 'l-'ālamīn(a), wa sallim kadhālik(a), wa 'l-ḥamdu li 'Llāhi alā dhālik(a).

Subḥāna Rabbika Rabbi 'l-'izzati 'ammā yaṣifūn(a), wa salāmun 'ala 'l-mursalīn(a), wa 'l-ḥamdu li 'Llāhi Rabbi 'l-'ālamīn(a).

سند الاستغفارات المنقذة من النار

Chain of Transmission
of the Prayers for Forgiveness
that Save from the Hellfire



‘Allāma Quṭb al-Dīn al-Ḥanafī (may Allāh Most High have mercy on him) states in his book *Prayers of Hajj and ‘Umra*: “When the night of Tarwiya, the seventh night of Dhū ‘l-Ḥijja, arrives, one should recite the ‘*Prayers of Forgiveness that Save from the Hellfire*’ attributed to Ḥasan al-Baṣrī (may Allāh be pleased with him)—during this night. Those whom Allāh has guided toward good fortune (*sa‘āda*) from among His special friends and righteous servants recite this punctually. My father Shaykh ‘Alā’ al-Dīn (may Allāh have mercy on him) used to recite them regularly.

I relate these prayers from him through my transmission from his teacher, the ḥadīth master of the world, the illuminating sun of the community and religion, Muḥammad ibn ‘Abd al-Raḥmān al-Sakhāwī (may Allāh have mercy on him); [who relates] from [two people,] the Shaykh, Ascetic, and Sufi, Abū ‘l-‘Abbās Aḥmad ibn Muḥammad al-‘Aqabī, and from the virtuous and righteous lady, remnant of the early generations, Umm Muḥammad Zaynab bint ‘Abdillāh al-‘Irbānī. The former [Abū ‘l-‘Abbās] says, “The righteous female scholar Umm ‘Isā Maryam bint al-Shāb Aḥmad ibn Muḥammad ibn Ibrāhīm al-Adhru‘ī al-Ḥanafī informed us;” and the latter [Umm Muḥammad] says, “Al-Shihāb Aḥmad ibn al-Najm Ayyūb ibn Ibrāhīm al-Qarāfī, who was known as Ibn al-Munaffar and was a pious man, informed us—who then both narrate from Abū ‘l-Ḥasan ‘Alī ibn ‘Umar ibn Abī Bakr al-Wānī al-Ṣūfī, [only that] the second narrator adds that she heard the narration directly from him; that we were informed by Abū ‘l-Qāsim ‘Abd al-Raḥmān

قال العلامة الشيخ قُطْب الدين الحنفي رحمه الله تعالى في كتابه: أدعية الحج والعمرة: وإذا كانت ليلة التَّروِيَةِ، وهي ليلة سبع من ذي الحجة، قرأ الاستغفارات المنقذة من النار المنسوبة إلى الحسن رضي الله عنه في هذه الليلة يواظب عليها من وفقه الله للسعادة من خُلص أوليائه وعباده الصالحين، وكان يواظب عليها والذي الشيخ علاء الدين رحمه الله تعالى.

وأنا أرويه عنه بروايتي عن أستاذه حافظ الدنيا شمس الملة والدين محمد بن عبد الرحمن السَّخَاوِي رحمه الله تعالى عن الشيخ الزاهد الصوفي أبي العباس أحمد بن محمد العَقَبِي، والخيرة الصالحة بقية السلف أم محمد زَيْنَب ابنة عبد الله العِرْبَانِي، قال الأول: أنبأنا الشيخة الصالحة أم عيسى مريم ابنة الشاب أحمد بن محمد بن إبراهيم الأذْرُعِي الحنفي، قالت الأخرى: أخبرنا الشهاب أحمد بن النجم أيوب بن إبراهيم القَرَّافِي الشهير بابن المنفر وكان صالحًا، كلاهما عن أبي الحسن علي بن عمر بن أبي بكر الوائِي الصوفي (قال ثانيهما سماعًا)، أنبأنا أبو القاسم عبد الرحمن بن مكي الطَّرَابُلُسِي الصوفي قال: أنبأنا الحافظ أبو طاهر أحمد بن محمد السَّلْفِي الصوفي أنبأنا أبو عبد الله أحمد بن علي الأسْوَانِي الصوفي بِأَصْبَهَانَ أنبأنا أبو الحسن علي بن شجاع بن محمد الشَّيْبَانِي المَصْقَلِي في المَذْكُور أنبأنا أبو علي أحمد بن عثمان الزَيْدِي الصوفي عن جُنَيْد البَغْدَادِي عن سَرِي السَّقَطِي عن معروف الكَرَّخِي أنبأنا معبد بن عبد العزيز العابد عن الحسن البصري رضي الله عنه:

ibn Makkī al-Ṭarabulūsī al-Ṣūfī; they say that we were informed by Abū Ṭāhir Aḥmad ibn Muḥammad al-Silafī al-Ṣūfī, who says we were informed by Abū ‘Abdillāh Aḥmad ibn ‘Alī al-Aswānī al-Ṣūfī, in Isfahan, who says we were informed by Abū al-Ḥasan ‘Alī ibn Shujā‘ ibn Muḥammad al-Shaybānī al-Maṣqalī, during his admonition, that we were informed by Abū ‘Alī Aḥmad ibn ‘Uthmān al-Zaydī al-Ṣūfī, from Junayd al-Baghdādī from Sarī al-Saqatī from Ma‘rūf al-Karkhī, who said we were informed by Ma‘bad ibn ‘Abd al-‘Azīz al-‘Ābid from Ḥasan al-Baṣrī (may Allāh be pleased with him) who says:

I had always wished to see a friend or dear servant of Allāh, either while awake or in a dream, so that I could ask him of a need of mine, until one year, while I was standing in ‘Arafāt at noon, I suddenly noticed eight people by the Arāk [trees] in the environs of the Valley of Nu‘mān facing the Mount of the Valley of Ṣakharāt. I resolved that they were the ones I was seeking, so I approached them and greeted them, to which they responded most cordially. Among them was an elderly man whose face Allāh had illuminated and its brilliance was ascending to the horizon. I sat with them and felt little in myself when I observed the calmness and tranquility they possessed in them. Then one of them stood up, made the call for prayer, and then made the call to commence. At this the elderly man proceeded forth and led them in prayer. I prayed with them, and I knew that there was no prayer—nor would there be any—recorded in my book

(قال) كنت أتمنى أن أرى في عمري ولياً من أولياء الله تعالى أو صديقاً فأساله عن حاجتي في اليقظة أو في المنام حتى إذا كانت سنة من السنين وأنا واقف بعرفات عند الزوال وإذا بشمانية أنفس عند الأراك الذي بحيال وادي نَعْمَان نحو جبل وادي الصخرات فتحققت أنهم القوم فقصدتهم وسلمت عليهم فردّوا عليّ أحسن رد وإذا فيهم شيخ كبير قد نور الله وجهه فعلا نوره الأفق فجلست معهم وقد تصاغرت نفسي عندي لما شاهدت فيهم من الوقار والسكينة فقام أحدهم فأذن وأقام فتقدم الشيخ فصلي بهم، فصليت معهم وأنا أعلم أنه ما كُتِب في صحيفتي مثلها ولا يكتب ثم استقبل القبلة بعد الصلاة فقال: الحمد لله كثيراً، فلم أسمع غيرها وخفت أن يفوتوني أو يغيبوا عني، فقلت للذي يليني بحق الذي اصطفاك بِمَ نلت هذه المنزلة وهذه الفضيلة؟ قال: فتغير وجهه وفتح عينيه فقال له الشيخ: من يهدي الله فهو المهتدي اهـ يرحمك الله، فقال: كنت أقول: الاستغفار المتقدم النار في ثلاث ليال، فقلت: ما هذا الاستغفار؟ وما هذه الليالي؟ فقال: ليلة سبع من ذي الحجة وليلة تسع وليلة عشر ولو علم قائلها ما يقول وبأي شيء يتلفظ لكان حقاً على الله أن يرزقه الأمن يوم الفرع الأكبر، ويخصه بالرحمة والولاية، فقلت: علّمنيها يرحمك الله تعالى، فقال لي: هي هذه:

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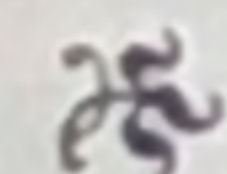
I had always wished to see a friend or dear servant of Allāh, either while awake or in a dream, so that I could ask him of a need of mine, until one year, while I was standing in ‘Arafāt at noon, I suddenly noticed eight people by the Arāk [trees] in the environs of the Valley of Nu‘mān facing the Mount of the Valley of Ṣakharāt. I resolved that they were the ones I was seeking, so I approached them and greeted them, to which they responded most cordially. Among them was an elderly man whose face Allāh had illuminated and its brilliance was ascending to the horizon. I sat with them and felt little in myself when I observed the calmness and tranquility they possessed in them. Then one of them stood up, made the call for prayer, and then made the call to commence. At this the elderly man proceeded forth and led them in prayer. I prayed with them, and I knew that there was no prayer—nor would there be any—recorded in my book

(قال) كنت أتمنى أن أرى في عمري ولياً من أولياء الله تعالى أو صديقاً فأساله عن حاجتي في اليقظة أو في المنام حتى إذا كانت سنة من السنين وأنا واقف بعرفان عند الزوال وإذا بثمانية أنفس عند الأراك الذي بحيال وادي نُعمان نحو جبل وادي الصخرات فتحققت أنهم القوم فقصدتهم وسلمت عليهم فردوا عليّ أحسن رد وإذا فيهم شيخ كبير قد نور الله وجهه فعلا نوره الأفق فجلست معهم وقد تصاغرت نفسي عندي لما شاهدت فيهم من الوقار والسكينة فقام أحدهم فأذن وأقام فتقدم الشيخ فصلى بهم، فصليت معهم وأنا أعلم أنه ما كُتِب في صغيفتي مثلها ولا يكتب ثم استقبل القبلة بعد الصلاة فقال: الحمد لله كثيراً، فلم أسمع غيرها وخفت أن يفوتوني أو يغيبوا عني، فقلت للذي يليني بحق الذي اصطفاك بيم نلت هذه المنزلة وهذه الفضيلة؟ قال: فتغير وجهه وفتح عينيه فقال له الشيخ: من يهدي الله فهو المهتدي اهده يرحمك الله، فقال: كنت أقول: الاستغفار المنقذ من النار في ثلاث ليال، فقلت: ما هذا الاستغفار؟ وما هذه الليالي؟ فقال: ليلة سبع من ذي الحجة وليلة تسع وليلة عشر ولو علم قائلها ما يقول وبأي شيء يتلفظ لكان حقاً على الله أن يرزقه الأمن يوم الفرع الأكبر، ويخصه بالرحمة والولاية، فقلت: علمنيها يرحمك الله تعالى، فقال لي: هي هذه:

of deeds with a value like this one. After the prayer, he faced in the direction of the Ka'ba and then said: "For Allāh is abundant praise." I did not hear him say anything other than that. I feared that my opportunity to be with them [and benefit from them] would pass, or that they would soon take leave of me, so I said to the one next to me, "By Allāh, the One Who has chosen you, how have you achieved this [great] status and [moral] excellence?" His face changed, and he opened his eyes [in surprise], upon which the elderly man said to him, "Whomever Allāh guides, he is truly guided. Show him the way; may Allāh have mercy on you." So the one besides me said to me, "I used to recite the *'Prayers of Forgiveness that Save from the Hellfire'* during three nights." I asked as to exactly what these prayers were and in which nights they were recited? He said, "[I recite them on] the nights of the seventh, ninth and tenth of Dhū 'l-Hijja, and if the one reciting them really knows what he is reciting and what words he is uttering, it is incumbent upon Allāh to provide him with security on the day of great grief [Judgment Day], and to distinguish him with [His] mercy and friendship." I said, "Teach me these prayers; may Allāh Most High have mercy on you." So he said to me,

They are [...].

‘ALLĀMA QUṬB AL-DĪN AL-ḤANAFĪ



Quṭb al-Dīn al-Ḥanafī (may Allāh have mercy on him) is Muḥammad ibn Aḥmad ibn Muḥammad ibn Qāḍikhān ibn Yā'qūb al-'Adanī al-Kharqānī al-Qādirī; his agnomen is Abū 'Īsā, and he is popularly known as al-Naharwālī and al-Quṭb al-Makkī. With ancestry from Gujarat, India, he was born in 917 AH (1511 CE) in Lahore and became an inhabitant of the noble city of Makka, where he spent most of his life.

He held the office of Muftī (Juris-Consult) of Makka. He was a jurist, Qur'ānic commentator, ḥadīth master (ḥāfiẓ), poet, an outstanding scholar of Arabic language, literature, history, and the transmitted and logical sciences, and he was one of the foremost Ḥanafī scholars of his time. Among his students were the renowned Mullā 'Alī al-Qārī and 'Abd al-Ḥaq al-Sanbātī.

He studied under his father, Shaykh 'Alā' al-Dīn, and under Shaykh Muḥammad al-Tūnisī, Nāṣir al-Dīn al-Laḡanī, Aḥmad ibn Yūnus al-Shalabī, Jamāl al-Dīn Ḥirbāqī, and the Yemenī ḥadīth scholar Abū Muḥammad 'Abd al-Raḥmān ibn 'Alī al-Shaybānī

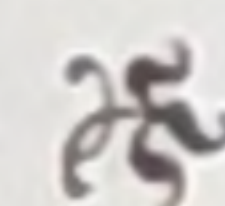
al-ʿAbdarī al-Zabīdī. In 943 AH, he traveled to Egypt and studied under Abū ʿAbdillāh Muḥammad ibn Yaʿqūb al-ʿAbbāsī al-Muta-wakkil ʿala Allāh (d. 950 AH) and under some students of Jalāl al-Dīn al-Suyūṭī. He took the spiritual path (*ṭarīqa*) from Shaykh ʿAlā al-Dīn al-Kirmānī al-Naqshbandī (d. 939 AH). He also traveled twice to Istanbul for knowledge, after which he returned to Makka.

He related the *Ṣaḥīḥ* of Imām Abū Ismāʿīl al-Bukhārī through one of the shortest known chains, comprising only eight links between him and the great Imām. Among his written works are *Tarikh al-Kaʿba al-Musharrafa* (History of the Noble Kaʿba), *Al-ʿIlām bi ʿĀlām Baytillāh al-Ḥarām* (The Guide to the Luminaries of the Noble House of Allāh), and *Ṭabaqāt al-Ḥanafīyya* (Degrees of the Ḥanafī Jurists)—the third was destroyed in a fire among some other of his works.

He was held in high esteem by the Ottoman Turks, and with the stipends received from them, he would purchase useful and precious books and distribute them among those in need of them. He died on Saturday 27 Rabīʿ al-Thānī 990 AH (1582 CE), or 991 AH (1583 CE), during the morning call to prayer.

Adapted from the forthcoming publication Balad Allāh al-Ḥarām wa ʿĀlām al-Ḥanafīyya al-Kirām, by Shaykh Ahmad ibn Muhammad Bagia.

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THE ACT OF SEEKING FORGIVENESS is what gives us the opening we need after feeling overwhelmed by the burden of sin. Forgiveness means a way out, another chance, a feeling of hope with which to turn a new page in life. It is through the seeking of forgiveness that we begin to understand that there is no reason whatsoever to despair of the mercy of Allāh. Islam encourages us to not run away in fear of Allāh but rather to turn to Allāh the same way a baby would run into its mother's lap. So lovingly does Allāh Most High address His sinful servants: "Say (to humanity, O Muḥammad): O My servants who have harmed themselves by their own excess, do not despair of Allāh's mercy. Allāh forgives all sins: He is truly the Most Forgiving, the Most Merciful. So turn to your Lord. And submit yourselves to Him." (Qur'ān 39:53-54)

This collection of seventy prayers for forgiveness (*istighfārāt*) is attributed to one of the greatest spiritual sages of the past, Ḥasan al-Baṣrī, and it has been presented here to offer a way for us to navigate through the complications and pitfalls of this life. Set out in Arabic script, with adjoining translation in English, this edition also includes transliteration of the prayers to facilitate reading for those who are not so well-versed in Arabic.

THE NARRATOR, ḤASAN AL-BAṢRĪ, born in 21 AH and brought up in the house of Umm Salama ؓ, had the opportunity to live with many of the Companions ؓ. With his knowledge of the Qur'ān and Ḥadīth he excelled all the learned men of his time. Thābit ibn Qurra says, "In his learning and piety, forbearance and restraint, frankness and large-heartedness, insight and sound judgment, he resembled a bright star." The reason Ḥasan al-Baṣrī's words carried weight with his audience was that he was not simply a preacher, but a man with a noble disposition and soul. His speeches had a magnetism that no other mentor or scholar of Basra or Kufa could attempt to surpass. Whenever he lectured on the hereafter or described the days of the Companions ؓ, the eyes of his audience would be seen brimming with tears. When he passed away on Friday 5th of Rajab 110 AH, at the age of 89, the entire population of Basra attended his funeral, so that for the first time in the history of Basra the Jāmi' Masjid of the city remained empty at the hour of the 'Asr prayer.